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"The Peculiar Institution."

If the man spoken of below be partner in the slave-holding house of *Franklin & Armfield*, so long and infamously known throughout the United States, as would seem to be the case from all the circumstances mentioned, and the names—then certainly this notice deserves insertion as one of the signs of the times. The picture is one of a villain trying to make his peace with Heaven, by yielding up a portion of his ill-got gain, as the robber in Italia gives half to the priest. The editor who could pen, and the public which could bear such eulogy, must be too low for even contempt, while the sedulous care with which the means he used to accumulate this wealth are kept out of sight, shews that the wholesome influence of the Anti-Slavery movement has penetrated even to their depth, and made men ashamed to speak before the world of that which in the midst of a guilty community they are not ashamed to do. W. P.

From the New Orleans Weekly Tropic.

UNPARALLELED MUNIFICENCE.—MRS. ISAAC FRANKLIN.

The facts disclosed in the interesting article copied below, are of the most pleasing, inviting, and refreshing character. There are many, very many instances of persons commencing life under adverse circumstances, and yet, by the exercise of natural talent, the practice of untiring industry, win an honourable celebrity, and become the "architects of their own fortune." But in this mercenary, grasping age, the cases are extremely rare, "few and far between," of men upon whom "fortune had smiled," cultivating the spirit of benevolence and philanthropy. We knew Isaac Franklin. He was a man of discerning mind, sound judgment, great worth, indomitable spirit, and vast enterprise. Entirely unpretending in his manners and mode of transacting his business, he possessed qualities of mind and habits of close thought, which even some of his friends were unapprised of. By his industry and enterprise, he had succeeded in amassing a princely estate, had become a *millionare*, and from our knowledge of his character, we have no doubt that he often contemplated with delight, the character and usefulness of his immortal namesake, Benjamin Franklin, and resolved in his own mind to imitate his bright example in an effort to scatter good among his fellow-men. The recital of facts given below show how faithfully he put into practice the reflections of his mind, and the purposes of his heart. Who can estimate the amount of good which the munificent bequest of Isaac Franklin, to be applied to the education of necessitous children, will accomplish? No one can. Hundreds, aye thousands of children, who would otherwise grow up in ignorance, their "minds a desert waste," will, with stores of knowledge and cultivated powers, become useful and shining citizens of the Republic. Amassing wealth, and acquiring honour themselves, and revering the name of Franklin, they too will esteem it a privilege and an honour to follow in his footsteps, by providing for the education and comfort of the young and rising generation.

The course pursued by the estimable widow of Mr. Franklin, would be a most delightful theme to dwell upon, did our limits permit. But we must content ourselves with saying, (enjoying, as we do, the pleasure of a personal acquaintance with her,) that she is a lady of rare excellence, of eminent worth. The gratifying, the eloquent fact is proclaimed in the article, that the sum of *one hundred and fifty thousand dollars* will not tempt her to thwart the directions of the benevolent testator. This sum legally and morally belongs to her, but her heart beats in unison with the purposes of her deceased husband, and she promptly and cheerfully decided it should go in the channel prescribed by him. The children of Sumner county, Tennessee, will ever honour and bless the name of this lady.

It will be seen that Mr. John Armfield, for many years the partner in business of Mr. Franklin, is the executor of this immense estate. It is a most responsible station, and Isaac Franklin, in selecting him to execute this vast trust, gave another evidence of a discerning mind and sound judgment. We have known Mr. Armfield many years, and in the whole circle of our acquaintance we do not know a more honorable and upright man. Judicious in the management of his own, not inconsiderable interests, with integrity unstained and unswerving, the people of Sumner county, and all others interested, have a guaranty in his character, that the trust reposed in him by his deceased friend, will be honourably, judiciously, and scrupulously executed.

In the disposition of wealth, acquired by habits of labour and frugality, aided by intelligence, there is, perhaps, nothing so refreshing to humanity, as that abnegation of self, which, in some cases, characterizes the public benefactor. The great characteristic of mankind, in civilized and enlightened society, is that personal ambition to build up a family, to create a name, which, by accumulating wealth in few hands, is the great cause of the misery which exists so extensively over the whole of Europe. Hedged round about by those privileges—those advantages which riches always bring—the enormously wealthy are generally the very curse of those in their immediate vicinity—"blasting, like a mildew," the infant virtues of candour, truth, and independence, which lie within their shade—exacting as their tribute, the lip service, the bending homage, which are often but too readily yielded, with the sacrifice of every manly feeling, to outward show. Property, however, is sometimes, both here and in the Eastern Hemisphere, found in hands that know how to make a generous distribution of it; with individuals that look to nobler ends than the selfish aggrandizement of a single family, and who live not solely to themselves, but for the benefit of the whole human race.

Of such a character was the late Isaac Franklin, of Sumner county, Tennessee, and of equally venerated qualities is his relict, Mrs. Franklin. Had they lived in the remote times of early Greece and Rome, their fame would have descended to us, in the genius of the far-famed lyric poets, who adorned those classic lands; and have been embalmed for immortality in the living pages of Thucydides, or Livy, or Tacitus. But they are of modern times, and amid the multiplicity of affairs with which the world is engrossed, perhaps the knowledge of their virtues will not extend beyond the comparatively limited circle in which they lived, although the crowning act of their lives is intrinsically of a nature to cast undying lustre on the annals of their age and country.

Mr. Franklin died on the 27th of April last, on a plantation which belonged to him, in the parish of West Feliciana, leaving, at the usual vigorous age of fifty-five, a fortune amounting to nearly a million of dollars. With a rare benevolence and consideration for the future prosperity of the rising generation, he bequeathed the principal part of his property toward building and endowing an institution of learning in Sumner county, Tennessee, his native State, for the use of necessitous children living there.—There are some circumstances connected with the bequest, which invest it with the highest attributes of philanthropy, set off and embellished with the most attractive modesty. With a view to put our readers and the public in a position to estimate, adequately, this most shining character of our times, and his no less excellent lady, we will just give a sketch of his career, up to the period at which he was so prematurely snatched by death from the scene of his praiseworthy labours.

Mr. Franklin's parents, James Franklin and Mary Lauderdale, were from Virginia; he being a native of Mecklenberg, she of Botecourt. They were married just at the breaking out of the war of Independence, and emigrated to East Tennessee, in the year 1776, where they set up their household gods, in Holston, slenderly provided with this world's wealth. In the spring of 1780, they moved farther west, and for a short time, (one year,) resided at the fort in Manco's Lick, whence they, with the remainder of the people thereon, were obliged to decamp, by the hostile Indians. They took refuge in Nashville, then the stronghold of West Tennessee. Mr. James Franklin, while here, performed military service in protecting the young settlement, until 1784, by which he became entitled to six hundred and forty acres of land, by pre-emption claim, on the west fork of Station Camp Creek, whither in the above-named year, he removed, and where Mr. Isaac Franklin, the subject of this memoir was born, on the 16th of May, 1789.

The youth of this worthy Christian was spent, in the usual way, with the primitive inhabitants of those distant scenes, in the newly-established districts of the West. A slight education, acquired in the country schools, and a familiarity with the pursuits of agriculture, to which he was early introduced, formed his slender stock of information.—When in his eighteenth year, he was associated with his elder brothers, John and James, as their agent for transporting on the Mississippi the surplus products of the country to New Orleans, and bringing back merchandise in their room. Boating in those days was a business of perilous adventure, often bringing into requisition the highest attributes of courage and ready invention. Those who were engaged in it, were regarded with pride by their cotemporaries; each voyage added to their reputation; since their departure from the infant settlements in the West, for so long a time, was looked on with fear and anxiety, and their safe return heralded with joy and praise.

Mr. Isaac Franklin, in the river trade, laid the foundation of his fortune. By the multitude of different characters with whom he was thrown in contact; by the variety of affairs into which his peculiar calling obliged him to enter; by the tact, address, firmness, and intelligence, which his multifarious dealings so often called into play, and fully developed; he acquired a reputation for the due management of business, which placed him in a position to realize a rapid fortune. At the age of fifty-five, he saw himself in the possession of property, amounting in value to a million of dollars.

Now that Mr. F. is dead, it is a delicious study to contemplate him, through all his labours, through all his pains-taking, at home and abroad; accumulating dollar on dollar, adding acre to acre, and all with that grand object in view, which had been the cardinal point of his aims, the pole-star of his life, viz: the power of being able, at some period or other, to do something, worthy of record, for the benefit of the human family.

A few years ago, we believe in 1840, Mr. Franklin, with a foresight which adds another triumph to his life of useful industry, finding himself in a position to take the preliminary steps towards realizing his long-conceived philanthropic plan, made his will, by which he put on record the manner in which his property should be distributed. At this period, the property he possessed in Louisiana was estimated at half a million of dollars. By the law of this State, a testator, where one legitimate child survives him, cannot devise away more than two-thirds of his estate, real and personal; if there are two children, he can then appropriate but one-half; and, in the event of a greater number, one-third only lies at his posthumous disposal. Mr. F. had issue to that extent, that he was in the last-named category. He, therefore, left about one-third of his Louisiana property toward founding an institution for education on his estate in Sumner county, Tennessee; adding thereto the entire of the residue of his property out of the State of Louisiana, only charging it with a few unimportant legacies and an insignificant annuity for one life; the value of the whole munificent bequest being, at the lowest valuation, not less than $600,000! The locality chosen by Mr. F. for the erection of the seminary to which he devoted the chief part of his large fortune, is Fairvue plantation, county of Sumner, the same spot which he had selected for his retreat during his declining years; and here he would have died, had not Providence otherwise ordained. This estate is one of the most beautiful in Tennessee, highly cultivated, with scenery which vies with the most advantageous localities on the banks of the Mississippi, throughout its long, varied, winding course. To the eye of the philanthropist, in considering the site of the future seminary, it would seem as if man and nature had united their labours, to beautify and ennoble a spot whereon the purest sentiments in the cause of the onward career of our species to perfectibility, might have an ample theatre on which to develop themselves.

Within the last six years of his life, as may be imagined from Mr. Franklin's active mind and industrious habits, a very large addition was made to the valuation of his Louisiana property, much increasing the sum (one-third) which, in 1840, he set apart from it, for the endowment of his long-contemplated educational institution. By the law of the land here, a wife has always a right to one-half of the wealth accumulated after the marriage, which is technically called her part of the "community interest." Mr. F. had very liberally provided for his widow, in the event of his decease, but as the will stands, if Mrs. F. had dissented from her husband's project, she might have claimed her "community interest," and thus diminished the amount of endowment to the Seminary in Tennessee, full $150,000. It was at first intended, we have heard, by Mr. Franklin, to make some change in his will, for the purpose of conforming more to the letter of the law, and more lavishly providing for Mrs. F. to whom he was tenderly attached; but, on reflection, he preferred to have her perfectly free to the impulses of her own nature. Never was confidence better placed, never did woman better respond to the noble aspirations of man, than was exemplified in the subsequent conduct of this most excellent lady. They were, in truth, a noble pair; he, a model of unaffected greatness; she, a pattern for the most exalted of her sex.

Mrs. Franklin, at the decease of her husband, hesitated not a moment, as to her line of conduct.—Fully appreciating the motives of her husband, and perfectly grasping the ends contemplated in his project, she voluntarily relinquished her legal rights, and renounced the whole of what she might most equitably have claimed, thereby donating a sum, as we said before, of no less than $150,000 to aid in the founding and endowing of the institution to be established in Sumner county. We really, as journalists, whose most pleasing office should be to put on record facts so flattering to humanity, find our pen feeble in painting our own emotions, when we meditate on the brilliant example given by this generous woman, to the age in which we live. Surrounded by a pushing crowd of impatient aspirants to wealth and power; living at a period which may well be called the *golden age*—not that fabled epoch of man's existence, when the poets imagined those terms to indicate the reign of virtue, unalloyed or only appreciated by the extent of her abnegations, but the actual, visible one, when all men seem to bow down before the *golden image* of fortune, in pursuit of which the best attributes of our nature are too often cast down and trampled under foot; when even wisdom (the wisdom of every day life) preaches the acquisition of riches as the test of the superior faculties of the mind; here, we say, our vocation seems weak indeed, in the effort to portray, with any effect, the merit of these two excellent persons. We would, were it possible, depict their virtues in characters resplendent as a sunbeam—enduring as the laws of the universe. But amidst the consciousness of our imperfection in this respect, there is one consolation. No person ever yet extensively benefited mankind, without in a corresponding degree shedding blessings on himself—blessings passing all show, which, whatever may be his destiny, constantly irradiate the mind, viz: a self-approving conscience, rising in intensity, as the hour approaches which shall terminate his mortal career; and which merely transfers him from a scene where, from the nature of humanity, suffering is predominant, to a state of perfect beatitude.

The public are, we understand, greatly indebted to the Rev. O. B. Hays, the father of Mrs. Franklin, for the cheerful acquiescence he gave to her preconceived and predetermined intentions, regarding the carrying out of her husband's will. Mr. Hays knew the undisputed rights of his daughter, and yet hesitated not a moment in adding his approval to her noble course of conduct.

Mr. John Armfield, the partner and bosom friend of Mr. Franklin, has also a large claim on the gratitude of the public, for the zealous care he has shown in the management of the estate destined to form the Seminary in Tennessee. Mr. Hays and Mr. Armfield are the executors to Mr. Franklin's will.

The poor woman who is the subject of the following story, slave as she is, is not more benighted than one-half of the people of the country, in relation to the Mexican war. Though waged to perpetuate the slavery of her race, the spirit which commenced and carries it on, will not be, and indeed is not, satisfied with black slaves. The fact, however, we presume to be in this case, that the woman was simply humane, and relieved a man because he was a man, and not because he was a soldier:

THE WOUNDED SOLDIER AND THE NEGRO WOMAN.—We yesterday listened to the recital of an incident which came under the observation of one of our police, during last week, and it is so eloquent in fact, that any comment to heighten it would be out of place.

An Illinois volunteer, from Springfield, named John Teffit, returned to this port on one of the New Orleans boats, on last Sunday week. He had been discharged because of his physical debility, he having received an injury on one of his legs, and being otherwise unfitted for service by sickness. In this state, on their way up, he lay helplessly stretched out on one of the deck berths, receiving but little attention until they passed the mouth of the Arkansas river, where, in the night, an old negro woman came on board, evidently a runaway slave. She was not noticed until she began to cook and supply the wants of the suffering volunteer. Others on board were surprised at her interest for him, and expressed themselves so; the old negro answered them that "De man who bin fightin' for his country mussin be let to die like a dog, if I can gib him any help."

On the arrival of the boat at this port, the old negro woman was consigned to the care of the officer who related to us the circumstance, and conveyed her to jail for safe-keeping until the boat returned. The volunteer in the meantime remained in his berth. On Tuesday, when the boat was about to start, he conveyed the runaway down to place her on board, and passing along the levee, they encountered the sick and helpless soldier, seated against some freight. He had lain on board the boat from Sunday until Tuesday, and then was carried off and seated upon the levee. The old negro woman stopped when she saw him, and untying the corner of an old handkerchief, in which was folded up two dollars, she took out one—half of her whole hoard—and placed it in his hand.

"God bless you, massa," said she, "you berry poorly treated for killin' yourself for your country," and shaking his hand, she departed home to her bondage, satisfied that her lot was better [illegible] the poor fellow wept as he departed from the kind-hearted slave.

The officer, together with some humane gentlemen, raised a subscription for the volunteer, and carried him on a litter, on board the Luella, by which he was taken to Alton, from whence he will have opportunities of getting home. No contribution, however, in magnitude of circumstances, equalled the liberality of the old negro woman.

From the Baltimore Visiter.

TRIAL FOR WIFE STEALING.

The Loudoun County, (Va.) "Chronicle," contains a report of a trial before the court of that county, during its recent term, whose features are at once so novel and indicative, that we are induced to transfer the details to the Visiter.

Talbott, a slave liberated by the will of the late John Nixon, of Loudoun county, was charged with aiding the escape of his wife, Maria, who is the property of Mrs. Jane Russell, a resident of Leesburg. It seems that the prisoner, after his liberation, being by the law of Virginia compelled to leave the State, desired to purchase his wife of her mistress, but could not pay the amount demanded. He then went to Ohio, and after some months returned, and made another effort to purchase. Failing in this attempt also, he again left the State, and his wife disappeared about the same time. The prisoner and his wife were taken in Washington city, and confined in jail, whence the woman was taken, by order of her mistress, and brought home, and the prisoner was claimed by the Governor of Virginia, and taken to Leesburg for trial.

The Commonwealth's attorney being absent, the prosecution was conducted by his son, Matthew Harrison, Esq. and the defence by John Janney, Robert P. Swann, and James S. Carper, Esqrs.

The "*information*" being read, the prisoner pleaded "not guilty," and the prosecuting attorney opened the case. He stated that the prisoner was charged with felony, in abducting and carrying away out of the State, Maria, the slave of Mrs. Jane Russell, of this county, and he read the laws applicable to such cases. He contended that it was right and just that these cases should be brought under notice of the law; otherwise there would be no security for slave property. Every individual owning slaves was interested in the punishment of such offences, and justice was demanded by the Commonwealth.

R. P. Swann, Esq. then addressed the Court, in substance as follows:

I need not inform your worships of the extreme irritability of the public feeling under an apprehension of improper meddling with this species of property, either at home or abroad; nor of the morbid sensibility existing at such times. Neither do I propose to counsel you, but merely to remind you that it is necessary you should divest yourself of such feelings, if any should exist, in a case like this, involving as it does, the administration of laws that are in themselves abhorrent to the best feelings of our nature. This man has been united in holy wedlock to a woman for whom he has evinced the strongest feelings of attachment. Although his skin wears a different hue from ours, we cannot doubt that the feelings of his heart are the same. Their vows have been registered in the chancery of heaven, and shall we attempt to set the laws of man above the Divine law, by separating those whom God hath joined? "The Ethiopian may not change his skin, nor the leopard his spots," but if it were possible for the prisoner at the bar to step forth in the complexion and lineaments of the Anglo-Saxon race, there is not a man on that bench, nor in this assembly, who would not applaud the deed for which he now stands arraigned as a felon! In stating these views, I would not be understood to desire the Court to depart from the duty which devolves upon them as judges in this case; but as the prosecuting attorney has made a claim at your hands for justice towards the Commonwealth, we also have a claim for justice, not toward a soulless body like the Commonwealth, but toward that poor creature, who has a heart beating within his body, and a soul that is capable of the tenderest emotions!

This is a grave and important case,—a case which interests the whole human family. It must be within the recollection of some now present, that the State of South Carolina was arraigned at the bar of public opinion for condemning a free man to be hung for attempting to carry off a slave woman, to whom he was betrothed. The conduct of the judge, in that case, and the character of the law, was denounced by Lord Brougham, in the British Parliament, and the proud State of South Carolina had to employ in her defence the talents of her ablest sons.

A motion was here made by the prosecuting attorney to have the trial postponed to the next court, in order to secure the attendance of certain witnesses from Washington city. He stated that these witnesses could not be compelled to attend, as they were beyond the limits of the State, and the compensation allowed in such cases being insufficient, it would be necessary to raise funds for the purpose, and he supposed there were persons in the community who would be willing to contribute. He said it behooved every one interested in this species of property to see that the laws are enforced; otherwise there would be no security against the continual abduction of slaves.

This motion was resisted by Mr. Janney, of counsel for the prisoner. He thought the grounds on which the motion was based were not sufficient to sustain it Here is a man, says he, whose trial has already been delayed since last court, on the same plea. We were then promised that efforts would be made to have all the evidence ready at this term; and now what do we hear? A proposition for further delay, in order that a pony-purse may be raised to procure the attendance of witnesses. Yes, in order to take the purse and say to those witnesses, here is gold to pay for your services! Would the Court receive the evidence of witnesses who could be suborned to appear against the prisoner by such means? Would it be consistent with the law, which expressly forbids any interference of this kind?

This motion being rejected by the Court, the trial proceeded, and the witnesses were called. It was here discovered that two other witnesses were absent, and the Commonwealth's attorney moved for a postponement on that ground. Mr. Janney objected that it was too late. The Commonwealth's attorney said that if Mr. Janney would affirm that that was his real and bona fide opinion of the law, he would say no more on that point. Mr. Janney said that it was his opinion. The Court over-ruled the motion.

The first witness sworn was Maria, the prisoner's wife. She was sworn in chief.

Question by Mr. Janney. Maria, have you been married to Talbott, the prisoner at the bar?

Yes, Sir.

How long?

About three years, Sir.

Where were you married?

At my mistress's house.

Did she consent to your marriage?

Yes, Sir.

Where you married by a minister of the Gospel?

Yes, Sir; by the Rev. Mr.——.

The attorney for the Commonwealth then asked Maria where she had got that paper? (presenting a paper purporting to be a certificate of her freedom.) She answered,

I got it from a gentleman.

This was immediately objected to by the prisoner's counsel, and J. S. Carper, Esq. addressed the Court in an able argument in opposition to her testimony being received. He stated that it was a point well settled in law, that the testimony of husband and wife cannot be taken either for or against each other, because the law regards them as so identified in feeling and interest, that their evidence cannot be relied upon. In this case, he thought, the objections to receiving her testimony were unusually strong. She not only stands related to the prisoner at the bar as his wife, but she is a slave under the power and control of her mistress. Suppose that mistress should say to her. If you do not give evidence to convict your husband, I will sell you to the traders, and you will be carried to the Southern States. I do not say the mistress would use such a threat, but we know it is in her power, and we know too how great is the dread these people have of being sold to the Southern traders. Taking this to show her evidence to be taken.

The prosecuting attorney objected to these views, and insisted that Maria was a good and competent witness against the prisoner. He thought the objection was too late, after the witness was sworn in chief. He read the law which declares that negroes and mulattoes, whether bound or free, although not competent witnesses against a white person, may give evidence against a person of their own colour. He said that it was a matter of every day's practice, to admit the evidence of negro women slaves against those they termed their husbands.

Mr. Janney denied that it was, and said that in the whole course of his practice he had never known an instance.

Mr. Hanson then pointed to a case just a year ago; in which Mr. Janney was counsel for the prisoner, and the regular attorney for the Commonwealth was present.

Mr. Janney said that the point was not raised in that case.

Mr. Hanson said the witness could not be considered the lawful wife of the prisoner, because she was a slave, and the law regards slaves not as persons, but as property. It would, he said, be manifestly absurd to recognize a relation of this kind, which interferes with the legal rights of the master, and sets at naught all the provisions which are made for the security of his property. He took the position that there is no lawful marriage for slaves, and that they can make no contract that their owners may not annul, and referred to a case in S. Cowen, 396.

His argument on this last point was ably answered by Mr. Janney, who took the ground that Maria was the lawful wife of the prisoner, married with the consent of her mistress, at her mistress's house, and with the implied consent of the prisoner's master—united in the bands of matrimony by a minister of the Gospel, and he would repeat what had been said by his colleague in the opening of this case, that their marriage was registered in the chancery of heaven. The opinion expressed by our opponent, that slaves cannot be married according to law, would tend to the general corruption of morals and the most enormous abuse. Can it be possible that the whole coloured population of Virginia are living in a state of concubinage? No: it is the intention of the law to promote public morals, and not to degrade them. It is intended to throw a shield around innocence, and to punish only the perpetrators of crime. Maria is the lawful wife of the prisoner, and it is a point well-established that in a case like this, the testimony of a wife cannot be taken either for or against her husband. The reason is obvious,—it would present so great an inducement to perjury that no court would be justifiable in subjecting a human being to so strong a temptation.

The Court decided to reject the witness, and she left the stand evidently much delighted.

The next witness called to the stand was Eden Fouché.

Question by counsel for the Commonwealth.—Mr. Fouche, can you inform the Court whether the prisoner was taken in Washington city, in company with Maria, who claims to be his wife?

I can only say that I saw them both in jail. I did not see them apprehended.

Have you any knowledge of this document, purporting to be the free papers of Maria?

Yes, it was given to me in Washington, by the jailor.

Did Maria acknowledge or admit that she received it from the prisoner?

This question was objected to by the counsel for the prisoner, on the ground that it would be only "hear-say" evidence.

The prosecuting attorney contended that, as the testimony of Maria had been rejected on account of her being identified in interest and feeling with her husband, it would certainly be proper to take her admissions before the trial, made in the presence of a white witness. He said it was important to show that these forged free-papers had been furnished by the prisoner, and brought with him from Ohio. The number of the paper was the same as that of his own freedom papers, and the Clerk's name being spelled wrong was strong presumptive evidence that they had not been copied in the county of Loudoun, where everybody knows how to spell "Eskridge."

He was answered briefly by Mr. Janney, who showed that the evidence of Maria, when on oath before the Court, had been rejected, and therefore it would be highly improper to take the "hear-say" evidence of another as to what she said when not under oath.

The Court determined that such evidence could not be admitted, and the witness was released.

The next witness called was a jet-black negro, who appeared in some trepidation at the prospect before him.

Question by the prosecuting attorney.—Will you tell us what you know about this case?

Yes, massa. As George Jones and me was gwyen long de road one mornen—it was bery airly, jist daylight—we was gwyen out to chop wood—George say, do you know Talbott and Maria gone way? I say, Yes.

Counsel for the prisoner.—Stop, we don't want to hear anything about your talk with George Jones? What did you see?

I see a man dat mornen; and I say to George—

We have nothing to do with what you said to George. Tell us what you saw.

Well, massa, if you don't let me tell what George say, I can't tell nothen. I see a man comen into de road as we was gwyen long the road. I speak to him, and he no speak to me.

Who was the man? Was he Talbott?

I say to George I think it was Talbott, but when he no speak to me, I don't know whether he was Talbott or not. Bein airly in the mornen, not fairly light, I could not tell whether it was a black man or a yellow man. Dat's all I know about it.

The witness was discharged, and Mr. —— ——, was called up.

Question.—What do you know of this case?

I know nothing about it.

Did you not see the prisoner in Leesburgh, the morning that Maria was missing?

I saw some person in the dark of the morning, that I thought was he, but I am not certain who it was.

[The owner was here introduced to negative consent.]

No other witness being offered on the part of the prosecution, the counsel for the prisoner stated that, there was no evidence against him, they deemed it unnecessary to bring forward any witnesses in his favor, and they submitted the case to the Court, without further argument.

The Court, after a short consultation, *discharged the prisoner*, which appeared to give general satisfaction.

Selections.

From the Philadelphia Spirit of the Times.

COLOURED FOLKS IN PUBLIC ASSEMBLIES.

We are somewhat accustomed, in Philadelphia, to behold the rights of conscience and the freedom of opinion treated both by the popular will and the constituted authorities, rather as the poetry of republican romance, than as a plain, sober, existing political fact. The recent interference of our city police, however, with the Hutchinson family; the *official* communication of the Mayor to those vocalists, dictating exactly what complexioned persons only should be permitted to attend their concerts, and the consequent suspension of the professional exertions of those worthy and popular singers in our city, form, altogether, an outrage without a parallel, and almost beyond description.

We say nothing about the conduct of the trustees of the Hall. It was, or it was not justifiable, under the circumstances, and is, in either case, a private matter with which we do not design to meddle. It is the *public* interests affected by the transaction, the principle to be established as a *public* precedent, that we look at with apprehension and regret.

In few words, the Mayor of Philadelphia arrogated to himself the right to say *who and what description of persons should be permitted to attend* the place of public resort concerned, that it tickets to coloured persons were disposed of, he should place officers at the door to exclude them from admission; and this was virtually prescribing *who* should, as well as who should not, visit the concert.

Now the question arises in every intelligent mind, is this system of public *espionage* really a part of the legitimate duty of our Chief Magistrate, or was it simply assumed, "by request," for this particular occasion? Can it be that Philadelphia is actually degraded by a private surveillance which we foolishly thought confined to those European homes of despotism where, by means of the passport and the spy establishments, every man is labelled and ticketed as he walks, with his countenance and his occupation conspicuously and ever open to official inspection? Is it really obligatory upon us all, first to pay a visit to the Mayor, and satisfy him that our complexion is of the orthodox standard, before we can be permitted to purchase tickets to the theatre, museum, circus, menagarie, a concert, or a ball?—Or is it only the place of public entertainment provided by the unassuming Hutchinson family that has been so hedged round with the paraphernalia of tyranny?

We demand to know if the Mayor of Philadelphia has been invested with medico-jurisprudential functions, as well as purely civic ones, and taught to detect in the varying cuticles of our citizens the innate want of the elements of social and political independence? If so, by what authority, and under what law? For we can find no Act of Assembly, and no section in the charter of Philadelphia, gifting him with such surprising privileges.

Jesting apart, the Mayor has most clearly, in this matter, stepped beyond the strict line of his official authority. Whether or not he permitted his better judgment, on this occasion, to mistake the promptings of his political prejudices for the calm dictates of duty, we will not say. Whether or not he submitted himself to the guidance of others, and fancied that it might be discreet to do a little public wrong, in order to accomplish what some might conceive a great public good, we shall not pretend to conjecture. According to the "North American," the Federal party is opposed to the practice, in other States, of every species of oppression upon coloured "freemen," (provided it be calculated to "*drive them upon us*,") and the Mayor of our city is united with that party in the tie of political consanguinity. But we assert that he has perpetrated a foul and grievous wrong! We assert that he has usurped a prerogative of the most monstrous character; and one that he cannot and dare not continue to exercise without voluntarily doing what he affects to be labouring to avoid, i. e. putting in imminent peril the public tranquillity!

It is not pretended, we believe, that the Mayor has a right to exclude *any* well-behaved person from a public assembly. The law draws no distinction, in this respect, between man and man on account of a difference in complexion. Then why should the Mayor do what the law does not? Why should he assume to himself the functions of legislation, and provide us with new enactments of his own, instead of administering those already provided for him?

His plea, no doubt, *is necessity!* The plea urged by every violator of popular rights from Julius Cæsar down to the Russian autocrat! But what necessity was apparent for his conduct towards the Hutchinsons? They did but what was well known to be their invariable usage; and those who might feel offence at the circumstance could certainly obtain their own leave of absence! Those who frequented their concerts were of a class that never form the staple of a public disturbance. The apprehension of a riot existed only in the morbidly active imagination of the Mayor and his subordinates; and to attempt to anticipate a trifling popular outrage by committing a serious legal one, though it may square very conveniently with the ethics of Homœopathia, (*similia similibus curantur,*) is a course in political pathology which would find very little countenance, it seems to us, in the precepts of Blackstone, or any of his forensic coadjutors.

To close our remaks, we are really alarmed at the obnoxious precedent which this act of our Chief Magistrate is likely to establish. If the power to exclude persons of colour from public places be yielded, without the authority of law, to the police to-day, on the ground that to do otherwise would provoke a public disturbance, we shall be called upon to-morrow to yield to them the power of excluding any other respectable class of persons, towards whom the popular mind may chance temporarily to entertain an unreasonable prejudice! And the evil thus once begun, where or when will it terminate, short of the destruction of all our liberties? We beg the reader to think coolly of this circumstance, if the evil name which our city will justly acquire abroad for this new atrocity be not sufficient to awaken every Philadelphian to a sense of justice and humanity.

CONGRESS.

On Monday of last week, Mr. Preston King, a Democratic member of Congress from this State, introduced a bill which provided for an appropriation of thirty thousand dollars, to enable the President to enter upon negotiations for the restoration of peace with Mexico, and a further appropriation of thirty millions, to conclude the peace. The bill also contained a provision identical with the Wilmot proviso, which was lost at the close of the last session. It is as follows:

SEC. 2. *And be it farther enacted*, That there shall be neither Slavery nor involuntary servitude in any territory which shall hereafter be acquired by or be annexed to the United States, otherwise than in the punishment of crimes whereof the party shall have been duly convicted: *Provided always*, That any person escaping into the same from whom labour or service is lawfully claimed in any one of the United States, such fugitive may be lawfully reclaimed and conveyed out of the territory to the persons claiming his or her labour or service.

A motion to postpone the special order of the day for the introduction of this bill, was lost by a majority of *one*. That *one*, we believe will never be wanting to defeat this proposition. The Democratic party will not be so divided but that enough will stand by the *rights* of their Southern members; or if it should be, the Southern branch of the Whig party will be faithful to their sectional rather than their party interests, so that in any case the slave power, as usual, will have its own way. We copy some portion of the speech of Mr. King. The concluding paragraph but one, shows that such opposition is a mere compromise. But let all the credit that is due, be given a man who even thus far can free himself from party trammels. We copy from the National Intelligencer:

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Every inch of Texas was yielded to Slavery. I knew that it was reluctantly yielded to the possession of Slavery by many who supposed the acquisition of Texas might be hazarded by any dissension about the terms so strenuously insisted upon by the representatives of the slave States; but, with Texas, the extension of Slavery, it was supposed, would stop. It was hoped the South would not desire to carry it where it does not now exist. Is this so? The two millions are distinctly, urgently, and repeatedly recommended by the President to be appropriated. There is no other purpose for which this appropriation can be wanted, except in connection with a cession of territory by Mexico. Mexico already owes us unpaid indemnities for acknowledged and adjudicated spoliations on our commerce. I repeat, we must have territory from Mexico; and there can be no harm or impropriety in stating what circumstances and every action of our Government proclaims to the world as clearly and as unerringly as words could do.

Shall the territory now free, which shall come to our jurisdiction, be free territory, open to settlement by the labouring man of the free States, or shall it be slave territory, given up to slave labour? One or other it must be; it cannot be both. The labour of the free white men and women, and of their children, cannot, and will not, eat and drink, and lie down, and rise up with the black labour of slaves; free white labour will not be degraded by such association. If Slavery is not excluded *by law, the proclamation* of the young men who went with their axes into the forests, and hewed out of the wilderness such States as Ohio, and Indiana, and Michigan, and Illinois, and Iowa, and Wiskonsan, would never have consented, in the work-shops or in the field, to be coupled with negro slaves. These powerful Commonwealths have sprung up in the great West within the memory of a single generation, free, populous, and flourishing, by the wisdom of the legislation of the men of the Revolution. One act of this Government did more for them than all other acts of legislation. It was the Ordinance of July, 1777, by which Slavery and involuntary servitude, except for crime, was forever prohibited in all the territory of the United States, north and west of the Ohio river. The brave and patriotic generation who achieved our independence, and established the Republic, did not hesitate about passing such an act. They thus saved these now populous and powerful States from the evils of Slavery and a black population.

Shall we hesitate to do the same thing for territory where Slavery does not now exist? I trust not. The man who has wealth or credit to purchase a plantation, and become the owner of slaves, may settle and reside without social degradation in a country where Slavery exists. Not so with the labouring white man. He cannot go without social degradation, and he therefore will not go. He is excluded quite as effectually as he could be by law. The mere presence of Slavery, wherever it exists, degrades the condition, the respectability, the character of labour. A false and mischievous public opinion regarding the condition and respectability of labour is produced by its presence; and false and recreant to his race, and to his constituency would be any representative of free white men and women, who should, by his vote, place free white labour upon a condition of social equality with the labour of the black slave; equally false, would he be, who, upon any pretence, should, by inaction and evasion of the question, produce the same degrading result.

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The bill which I proposed, and still propose to introduce, looks to such a termination of the war. While its first feature—the two million appropriation—more clearly discloses what it would be in vain to deny, or attempt to conceal, that the acquisition of territory, at least of the Californias and New Mexico, as an indemnity for the war, as well as for previous wrongs and injuries against our Government and citizens, will be insisted upon by the Government of the United States, but upon terms liberal and honourable to Mexico, it contains also a principle, in the provision proposed by my friend from Pennsylvania, more important than the war itself; a principle with which Mexico, in arranging her terms of peace, has nothing to do, and with which I do not understand that it is proposed by anybody she should have anything to do. It is no subject of treaty stipulation unless the treaty-making powers of the two Governments shall, of their own free will, choose to make it so. It is a question purely our own, and pertaining exclusively to the United States. This principle excludes Slavery from any territory which may hereafter be added to this country. This principle I deem to be of vital importance, and should be very much gratified if it could receive the unanimous assent and approbation of Congress. This, however, I do not expect. The same interest which pertinaciously insisted upon extending Slavery over Texas still desires, I apprehend, its further extension. This shall not be so. For the existence of Slavery in the United States, the Government of the Republic is not responsible. It was planted here while the country was colonies of Great Britain; and its existence or continuance is not a question for the Government of the Union; it belongs exclusively to each State for itself.

The bill proposed presents no question of abolitionism. It is the antagonist of abolitionism, denying any constitutional power in the Federal Government to meddle in any way with the existence of Slavery within the limits of a State.* No free State in the Union has ever held or asserted the right or authority of the Federal Government to abolish or interfere with Slavery in any State. But while every free State has always maintained, and stands ready to maintain, the Constitution and all its compromises, it cannot be supposed the people of the free States will approve the exertion of the power of the Federal Government to extend indefinitely the institution of Slavery over territory which is now free. With the abolition of Slavery the Congress of the Union can have nothing to do; but it would be an equally wide departure from the Constitution,

* The Abolitionists have never taken any other ground than this.—ED.

and from every sound principle upon which our republican institutions are founded, that the Government of the United States should be instrumental in extending Slavery in any direction, or in converting free territory into slave territory. To avoid this result, it is necessary that Congress shall provide by law against the existence of Slavery in any territory which hereafter may become the territory of the United States, and which shall not be included within the limits of a State. Whenever any territory shall have obtained a population sufficient for the formation of a State Government, and shall have formed a State Constitution, and been admitted into the Union as a State, then the responsibility of the Federal Government on the question of Slavery for that territory and people, thus admitted as a State, ceases.

Then, say they who oppose the enactment of the Wilmot proviso, why not let the question alone, and leave it to the States and the people themselves to determine whether the State shall be a slave State or a free State? This inquiry and reasoning is specious and plausible; but the simplest examination on the principles of common sense will show that it is unsound and false. If left alone, slaves more or less will be carried to the new territory, and if the country while it remains a territory should be settled by a population holding slaves, the new and additional question of abolition is presented, and in order to get a free State, Slavery must first be abolished. This embarrassment in a new community, without means to indemnify the owners, would be an obstacle almost insurmountable, and the new State would be very far from being free to choose between becoming a free State or a slave State.—On the contrary, if the country, while it remains a territory, shall be settled by a free population, from which Slavery is excluded—then, when a State government is formed, the State and the people would be unembarrassed by any pecuniary interests on questions of vested right, and be free to decide whether the State should be a free State or a slave State. In order, then, to secure this freedom of choice to the State and to the people, Slavery must be excluded from the country while it shall be a territory, and until it shall become a State.

But I will not pursue this subject now. must be obvious to all, as I think it will be acknowledged by all, that the character of the population in the territory will determine the character of the State, when that territory shall be erected into a State. If the territory has a slave population of only one-fourth or one-fifth of the whole number, it will be a slave State. If a free population while a territory, it will be a free State. Exclude Slavery from all territory not within the limits of a State, and I am willing the territory shall determine for itself, when it becomes a State, what shall be its character. Many of the States in which Slavery existed when the Union was formed, have abolished the institution. No instance of any one of the States from which Slavery has been excluded, can be found where the State or the people have determined to introduce slaves. If Congress shall refuse, at this session, to make this free principle a law, the arms of the Republic will conquer free territory upon which Slavery will be planted. I desire the adoption of the free principle, because I believe it to be just to the free States, just to the white men who fight our battles, and to constitute the strength of the country in peace or war; because I believe it to be consistent with the principles of our Government, and because I believe it will tend to improve the condition and character of labour in the whole country. And who will deny that, in a Republic, it should be one of the objects of Government to elevate and dignify the condition and character of labour? Unless this measure shall be brought before the House by a committee, or in some other way, I shall continue to urge the bill I proposed yesterday upon the attention of House.

The following day, Mr. Hilliard, of Alabama, in a speech on the Mexican war, replied to Mr. King, and as usual the South threatens a dissolution of the Union. We only wish she would put this threat into execution.

The gentleman from New-York, (Mr. Preston King,) had told the House this in so many words. In reply, Mr. H. would tell that gentleman he was treading on dangerous ground; that he was speaking rashly. Mr. H. said he was not averse to the extension of the territory of the United States; he did not feel on that subject the apprehensions which haunted the minds of some gentlemen. He believed that such was the elasticity of the principles of our federal system of Government that it might be made to extend itself over any space, great or small. It resembled the fabled tent in the Arabian Nights, which could cover with its shade few or many. But if territory is acquired let it be in a legitimate manner—by purchase or the coming in of a neighbouring people who had attained a high degree of civilization. He took the ground that he had no right to say to the Executive department of the Government what should be done, and, therefore, he considered it highly improper to introduce such projects here as had been alluded to this morning. It might look very patriotic, and it might be traced to a high sense of morality, that a gentleman regarded Slavery as a crime; but Mr. H. regarded it as a solemn interference with the province and duties of another department of the Government to fix in advance the terms of a treaty hereafter to be concluded with Mexico. That belonged to the treaty-making power. It was for that House to discuss questions of a very different character. Would the gentleman say he meant to hold all the territory we might acquire, and to exclude Slavery from every part of it?—If he did, he would warn that gentleman that, on that question this Union could only stand on those compromises which he regarded in their sacred obligation as second only to the Constitution. The compromise which had taken place on the Missouri question had been sufficiently disadvantageous to the South. He said this in no offensive sense. The South did not interfere in the concerns of the North. They were actuated toward her by a lofty feeling of brotherhood. He rejoiced, for one, in the splendid achievements and unprecedented success of the industry and enterprises of New England as much as any man. Why, then, was no opportunity lost to proscribe the South, as if they were guilty of some great crime in the sight both of God and man? That question had gone as far as it could go. They could know no other ground than that which had heretofore been taken. Gentlemen transcended the rules which should govern them here: if they proceeded, they would rouse a feeling at the South that would rend the bonds of this Union as Samson burst the withes that bound him. Was this the doctrine that was to be acted on, that, acquire what territory we might, free labour might be suffered to go there, but the men of the South should not take their slaves with them there? Mr. Holmes, of Maine, had once said that to regulate Slavery was the attribute of sovereign power. He used this language:

"To regulate the relation between different members of a community, or to establish or prohibit Slavery is an attribute of sovereign power. * * * * The gentleman from New-York has told us that a slave representation beyond the original States is unequal, and contrary to the spirit of the compact. I know not where the gentleman derived his authority, surely not from the Constitution. It is there argued that the representation shall be apportioned according to the number of free persons and *three-fifths* of the slaves, not in such States as then existed, 'but in such as *may* be included within this Union.' This language is explicit and positive."

Mr. Macon, of North Carolina, had said in the same debate upon the Missouri question—

"The gentleman from New Hampshire has said that the Constitution was a compromise as to slaves. This is no doubt true; but not a compromise to emancipate. The States that held them could free them, as others had done, without asking or consulting the Convention or Congress. But it was a compromise as to representation and nothing else."

This was the language of truth and of justice. Why, was he to be told that the North meant to hold the conquered provinces, but that neither he nor any other Southern man, nor their children, nor their children's children, should set a foot within them, unless they consented to abandon their property?

This was not a place to discuss the question of Slavery. It was a subject that should never be named in that hall. It was an institution which belonged to the Southern States themselves; and gentlemen did those States wrong to press them on that subject here.

The Missouri compromise had done them much injustice. Suppose the South should select a particular institution existing in the Northern States, and commence a war upon it, how would they regard it? What would they think and say of such a proceeding? Why, then, did they do the same thing to their Southern brethren? The slave population must have a representation somewhere. By the compromise the slave States were deprived of a portion of their political importance. Why, then, and by what right, was Slavery to be limited to the precise extent it now occupied? If there were States to be formed at their side, under the same burning sun, and covering the same fertile plains, had they not common interests and common sympathies? Why was every occasion seized on to interfere with those interests? Slavery was their concern, why not leave them to manage it? If it had its advantages, it had its evils also. He asked, in the name of liberty and of the Constitution, that it should not be made here a theme for angry disputation. Let not gentlemen rise up in their places and meet them with speeches and projects such as those to which they had listened, and which had been surreptitiously brought into the House this morning. If this thing was to be done, this Government would be unequal, and its days would be numbered. The spirit lingered still in the South which had produced our Revolution—a spirit which would stand for political rights to the very last. They would cling to the pillars of the Constitution as long as they could; they would listen to the parting words of Washington, which yet vibrated in their ears, as long as endurance was possible; but when they found they were to be downtrodden, they would be constrained, though it would be with deep grief, to give up an alliance, which was to be marked only by wrongs and oppressions, and gather about their homes and their property.

On a subsequent day, Mr. Dargan, (dem.) of Alabama, made Slavery the burden of a speech. He said:

It was the existence of Slavery which produced all the feeling that had been manifested here in regard to the acquisition of territory, and had at length led to open threats of the dissolution of the Union. After tracing the existence of Slavery in the Union, from its origin in Africa, to its introduction by the acts of the British Government, he noticed the direction which it had naturally taken toward the South, and there it had its seat at this time. But if Slavery were a benefit to any, were the people of the South exclusively its beneficiaries? By no means. The millions of Europe were fed and clothed by the products of slave labour. Our cities were built, our canals dug, our railroads constructed, and our own poor population supplied with food and raiment, all from the labour of slaves. This state of things had been permitted by an overruling Providence, whose judgments, he presumed, were not to be the subject of impeachment on that floor. It had been a part of the Divine arrangements, to bring about the general good of the race, or it never would have been permitted. And while the evils attending the system were all borne by the South, the North were the chief beneficiaries from the good that it effected. There were some gentlemen, he knew, who considered themselves as commissioned from Heaven to burst its bonds asunder, but when called upon to show it, pointed, like Peter the Hermit, to the emblem on their banner. What they had written there, Mr. D. did not know, or what they intended to; but their course showed that they were actuated by all the ardour which so often characterized the votaries of an enthusiastic creed. There were others who were opposed in sentiment to the institution, but who did not take so active and direct a part in efforts against it. For his own part, he believed, having been permitted by Divine unerring wisdom to exist, it could not be productive of injury to mankind. When it was otherwise, He knew how to restrain or to terminate it. But let not men attempt to force such a result by suddenly bursting the bonds of the slave; they knew not what would be the consequence. In God's own time he would bring it to an end; but while it continued it was part and parcel of the providential economy of Him who never erred.

The North, however, with one voice, seemed ready to declare that if new territory was to come into the Union at all, it must be on condition that Slavery should never be permitted to set its foot there. What was he to infer from this? That it was their purpose to hedge round and limit the South, so that all those who were the owners of slaves should be compelled to stand just where they were now, and never to move a foot in any direction. What, then, would be their condition twenty-five years hence? None could know, but they were willing to run the risk of the consequences of such an arrangement.

He closed with the old threat of dissolution also, but which, old as it is, we fear will have its usual effect:

Mr. D. was not esteemed by his friends a "hot Southron;" on the contrary, he was spoken of by them as rather a cool, considerate man. As a cool man, then, let him tell gentlemen his own candid opinion: unless, in the territory which we might win from Mexico, and add to our own, the principles which had settled the line of thirty-six degrees, thirty minutes, as the compromise line between free and slave territory should be permitted to prevail, this Union must at once sink. Other gentlemen might enjoy their own opinions: this was his. He had been raised in the midst of Slavery, and had never been so far North before as he now was. He knew the people of the South, and he entreated gentlemen not to attempt thus to bind them hand and foot. The Union was intended for our peace and independence: it was our inheritance from noble ancestors. Oh, that gentlemen on this momentous occasion, for momentous he felt it to be, would remember and manifest the spirit in which *they* framed the charter of our liberties, and act in a spirit of brotherly kindness and mutual regard. Then might our common flag wave in triumph and security forever; and be the emblem to the world of the blessings of a free Government. But if gentlemen were determined to push on, regardless of the principles of compromise, and press them to the wall, let them take the admonition of one who, in all probability, would never address them again, and believe him when he said that if they did that they might from that hour date the downfall of this Republic.

After very earnestly deprecating the spirit of division and mutual reproach, and again expressing his solemn conviction that if this question was pressed to an issue the Government could not longer continue, he advised all the most influential members of the House, both Whig and Democratic, to go together to the President, represent to him the crisis to which the country must be brought, and request him to take such steps as might relieve it from the dangers by which it seemed now to be surrounded.

He was replied to by Mr. Grover, (dem.) of New-York. We make a few extracts from his speech:

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The people of the North, at any rate, had no doubt upon their minds in regard to that question. They had only to go to the boundary line which separated slave territory from free to see at once "which of the two to choose." Indeed, the question might be decided from the admission of the South herself. The gentleman from Virginia, (Mr. Bedinger,) who addressed the Committee yesterday, spoke very indignantly about the North eternally lecturing the South about her "deformity" and her "misfortune." Now, with all deference, Mr. G. must say that it was no such thing. All that the North did in this matter was to pray gentlemen not to extend their own "deformity" and their own "misfortune" to regions which were now free from them. If the South was satisfied, as they always said, that the introduction of Slavery into this country by Great Britain was a real injury, let them not inflict the same injury upon others.—Our Revolutionary fathers, in enumerating their charges of oppression against the Government of George III. counted up, among the rest, his "refusal to prohibit the Slave-Trade" in their colonies. Why, then, were they actuated by so insatiable a desire to extend that evil into one of the fairest regions of this earth? If they owned it to be an evil, why would benevolent men wish to extend it? What possible excuse could they frame for such a wish? How could they justify it even to their own constituents? Some had referred the introduction of the proposed proviso to a wish on the part of the North to secure to themselves the balance of power. But they did not do it for that end. The North always had had the balance of power; and yet the Presidents of the United States had for forty years come from the South and only for sixteen years from the North. The same statement, or nearly the same, might be made respecting all the other leading stations in the Government. It was not for the sake of the balance of power that the North wished for this proviso. They planted themselves upon principle—the higher, holier principle of preserving this virgin region from the evil of the Southern institution.—Secure to the North but this assurance, and they would leave their Southern brethren in the full enjoyment of all their rights. If Slavery was an advantage, they might enjoy it without let or hinderance. How was a course like this to endanger the Union? It touched not the Constitution; it interfered not with a single Southern right.

What was the alternative presented to the North? To extend the institution of Slavery over soil where a slave had never trod, or—what? or "we will violate the compact of union; we will secede and leave you; we will destroy the Union." But, no; Mr. G would not entertain for a moment such an idea of his Southern friends. It was a libel, it was a slander on them to say, while the North was complying with every item of the compromise, and standing shoulder to shoulder with them under all the compromises of the Constitution, that the South would secede unless their brethren would agree to pervert the Government to the extension of Slavery by the conversion of free into slave territory. That the North never would do. How could any gentleman ask it?—What plausible excuse could they have even for talking of such a thing? The Constitution did not now embrace these captured Mexican provinces. It was proposed to incorporate them into the Union; the North said let them come; but they come on such terms as would be most conducive to human happiness; and forthwith they were to be told "then we will dissolve the Union." Was this an appeal to Northern fears? Mr. G. had no fear upon the subject. He had no dread whatever that the glorious Union was to be dissolved, and least of all for such a cause. No; it stood firm and closely knit, and it would continue to stand so long as the North did nothing more than this to trench on Southern rights.—Why, what reason could be given for such an act? Because, forsooth, here, in the middle of the nineteenth century, certain States of the Union would not consent that the power of the whole Confederacy should be employed in extending Slavery! Mr. G. dismissed all such idle fears. Men of weak nerves might be intimidated by threats like these, but they had no terrors for him. He loved this Union. He did not doubt it would go onward in its bright career; and well assured he was that our Southern friends would be the last to blight these fair hopes by seceding without cause. This was none.

Referring to the time of the Annexation of Texas, he said:

Had we heard anything then about the dissolution of the Union? Yes, we had: some gentlemen of the North were angry, and got up and talked about dissolving the Union: and the Southern gentlemen got up and laughed and jeered at them. What had been the position of Northern Democrats then? Just the same as it was to-day. They took Texas, but they did not thereby extend the area of Slavery a single inch. When they were asked to do the same thing now for California, the case was widely different. The South was all quiet then: not a word about the Union being in danger. We opened our arms and took Texas in: now Texas was a sovereign State of this Union, and the North stood ready to defend her rights.

But now, the moment the North wanted to act on the self-same principle, what did they hear? "We will dissolve the Union; we will recede—farewell to this Union." Away with the idea! With what face could Southern gentlemen ask of the North to give up the holy and just principle of keeping Slavery where it is, when she had generously thrown open her arms, and received Texas with all her slaves?

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To-day, if Northern men should do their duty, if they should dismiss all idle fears, and come up, (as Southern men always did,) shoulder to shoulder: if they should meet the question boldly like men, and declare that Slavery should remain where it is, and never by their act go an inch further, the thing would be done.

These threats about dissolution were thrown out to operate on weak nerves; to enable Northern men who were afraid of coming up to the mark, to justify themselves to their own constituents for a negative vote, by saying the Union was in danger, and they had to concede to the South, or it would have been dissolved. But unless Mr. G. greatly misunderstood the men of the North, such an answer would come very far short of satisfying them. Every Northern man should look this question boldly in the face. He did not say, nor should they, to their Southern brethren, "unless you do this thing, we will dissolve the Union;" but he would say, "we will do, openly, fearlessly, in the face of day, that to which we are called by the behests of our country."

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The North had believed the Administration to be in earnest when they said the war was for our rights, and to obtain indemnity from Mexico; but they could not consent to take indemnity in territory, if that territory was to be burdened with Slavery. After referring to the threats of the South about a dissolution of the Union, he asked whether it was possible that all the pleas of justice and indemnity, all the blood and all the treasure which had been lavished in Mexico, and all the high professions of patriotism, were all to be resolved into this, that they wanted more territory in which to extend Slavery.

He had been told this but could not believe it. He had been told that Wilmot's proviso would "smoke 'em out," and discover the true design and object of the war, and show that the South was like the dog in the manger, and if they could not get territory for their slaves, would not let anybody else have it for their free labour.

But he had strenuously denied it all. He hoped he should not be compelled by incontrovertible facts before his eyes to believe he had been mistaken. He concluded an eloquent and very impressive speech by imploring men of all parts of the Union to unite in bringing the war to an honourable conclusion.

The whips of the overseers of course are not idle at such a juncture. The "Union" thus refers to the bill of Mr. King:

Signs appeared in the House of Representatives to-day which bode the renewal of the Missouri contest. We deprecate any such controversy, and every measure which is calculated to produce it.—The Democratic party must continue united. This portentous question threatens to shiver them in pieces. The North, and the South, and the West, should respect the Union of the States like the Holy Ark of the Covenant. But these controversies, by drawing lines and severing interests between different sections on the most delicate question which can be suggested, tend to alienate the feelings and weaken the ties which should bind this holy Union together forever.

Is it necessary to force this question upon our public councils, in a period of war, when all our energies should be united against the common enemy? Is it at all necessary at this time? It is an affair of internal regulation among ourselves. It cannot enter into a treaty of peace with a foreign country. If we are to obtain new territory by a treaty of peace, it will then be time enough to moot this difficult question. When Rome was at war she commanded her domestic differences to cease. When peace comes, and brings with it new territory, then, amid the tranquillity of peace, we may settle this matter to our own satisfaction.

The Washington correspondent of the Courier and Enquirer says:

WASHINGTON, Jan. 5, 1847.

The speech of Hon. Preston King produced a profound sensation on all sides of the House, the members crowding even into the area, in front of the Speaker's Chair, during its delivery. Notwithstanding all the dishonour thrown into the war question, by one of the most prominent members of Mr. Polk's party. The fact cannot be disputed now.

What is to be the result of this movement, is the inquiry that now suggests itself. Whenever this proviso is presented, on a *direct test*, which was not the case yesterday, it will be carried by a decided majority. Loco Focos who dodged on the collateral question, have assured me, to-day, that they will be compelled to sustain the restriction, whenever summoned on the naked issue. The free States hold the numerical strength in the House to attach any provision they please to the supply bills, and this one they are resolved upon, as already evinced.

If the Administration would disavow the purpose of conquest, the North would agree not to embarrass any of the important loans or appropriations with the limitation. They are willing to prosecute the war to a successful and honourable termination, and are prepared to grant the resources to accomplish that object, but they will not yield the territory either to the control of the South or to the option of the States that may be formed from it. In this position of affairs, it is by no means improbable the Administration will be forced to make some declaration as to its purpose in prosecuting the war. Indeed, there are Southern gentlemen of this school now ready to consummate an adjustment, by taking the Rio Grande for the Western boundary of Texas—they fear the acquisition of territory, because they know its control has passed from their hands.

The disposition of the Whig party in the Senate is against the annexation of any more territory, and with the feeling that pervades among those of our opponents who represent the free States, it is not improbable, that in any treaty of peace, the clause providing for such acquisition could be stricken out, though it would require a vote of two-thirds. Our friends desire to prevent the exciting scenes that were witnessed on the Missouri question, and to preserve the Union, by preventing the introduction of a subject that must shake it from the centre to the circumference.

From the Alexandria Gazette.

THE SUBJECT OF SLAVERY.

We are glad to see such articles as the following, in Southern papers, as a proof that the influence which the "Northern fanatics" have laboured to produce, is beginning to be felt. It matters little what the South says of the Anti-Slavery people, so long as she will do the work which they desire. When they begin to talk upon the subject, the people will soon learn to look upon it in its true light:

We have long seen that this subject was again to come up in Virginia for discussion, and that, if the Northern fanatics would keep their hands off, and let the matter alone, we would probably in our day see some important move in the Old Dominion in relation to the negro population. The *Richmond Whig*, with a manliness which we admire, even if we do not adopt all its feelings, or jump to all its conclusions, and even if we should recommend a far greater degree of caution than it seems to think necessary, in even approaching the question, does not appear willing to wait to *another time* for debate, but takes up the subject at once. The Whig publishes a communication, and, after stating that its opinion is that Slavery is a curse to the land which is cultivated by it, thus continues:

"But not for the fanatical reasons assigned by the Northern Abolitionists; not because there was any scriptural or moral sin in Slavery itself; but because Slavery is not perfectly reconcilable with republican liberty, which, as Sparta showed, it promotes instead of diminishes; for no sickly sentimental feeling for the slave himself, who is in the average of life better off, better cared for, liable to fewer afflictions, than his master, who, in Virginia at least, ought to be called the slave, and the slave the master; BUT, because no community can greatly flourish and prosper where its youth are brought up in idleness, and to regard manual labour and the mechanic trades as dishonourable, because slaves are employed to do the manual labour of the community. *This* is the great and clinging curse of Slavery! It enervates and effeminates the youth of the republic; it causes them to rely at every turn, even to the bringing a pitcher of water from the well, or brushing their shoes, upon a negro, instead of upon themselves! They grow up worthless in energy, and helpless; and when their patrimony is squandered, as it is almost sure to be, from the habits of idleness and extravagance engendered by the existence of Slavery, they become drones here, or emigrate to the West to seek the fortune they rarely or never find, and never deserve to find. What, again, can be a greater let and hinderance to the vigour of a community than the impairing the value of the mechanic and handicraft arts to the citizen, by the employment of slave labour in them? Its effect infallibly is to expel from its bosom, to a greater or less degree, artisans and mechanics, a sound, patriotic, and *enlightened* class of men, whose multiplication and prosperity ought to be studied by every wise lawgiver."

The *Whig* concludes its nervous article, which will doubtless attract great attention, with the following remarks:

"For these sentiments we expect the denunciation of those who vindicate Slavery upon South Carolina principles. Let it come. We despise it now as we did in 1831, when we proclaimed them, and when they were backed by people and Legislature. They were the sentiments of Washington, Jefferson, Madison, and all the great and good of that age. They are the only sentiments which, put into execution, can render Virginia the first and greatest commonwealth on this continent. Without this, she may make violent efforts to restore herself, but she will continue to sink, sink, sink, in the scale of nations. Not for the *slave*, but for our own race, the WHITES, do we wish to see them practically carried into execution. *Pay the owner*, however, or let Slavery remain. Require the emancipated to leave the State, or let the blacks continue as slaves, rather than as free negroes, collectively the most worthless and least available of all classes. Above all, let the execrable tribe of Northern Abolitionists keep hands off, and not presume to interfere in what does not concern them. We would not take even good itself at their dictation. Their interference in 1832 ruined everything, as from the first they have proved a blight to all they touched."

LETTER FROM CASSIUS M. CLAY.

[Communicated for the New-York Tribune.]

The following letter we find in the Tribune, and copy it because there is still some lingering interest about the writer. He certainly makes out no better case for himself than heretofore. Why should he care what the people of the South thought of him, so long as he was true to himself, and to the great cause of Freedom which he had espoused? The best that can be said of him is, that he was rather weak than wicked, and could not bear the present unpopularity which Anti-Slavery brought with it. He may have purchased present fame—though that even remains to be seen—but it is at the expense of a fame and a gratitude with which millions yet unborn, and millions of the poorest of the land would have blessed him:

CAMARGO, Mexico, Dec. 10, 1846.

[P. C.]—MY DEAR SIR:—Your letter, addressing some inquiries to me, has just come to hand; and I shall answer you in the same frank and friendly manner in which they are put.

After some years of high-pressure life, I was glad once more to get to myself and the woods; and whether ruminating by day and night upon the wide-spread prairies of Texas, or pursuing the buffalo upon the Brazos and Colorado, or lassoing the wild horse of the Nueces, *a la* Camanche, upon the "disputed" *desert*, I cared little for newspapers, the vindication of friends, or the denunciations of enemies. Coming to Camargo, I see *steamboats* and hear *bells*; and *newspapers* force upon me the thought of *politics* once more.

Since I left home I have written no letters touching my views upon political subjects, and no one has had authority to speak for me. If I live to return, I shall, in due time, take care to write and speak so as not to be *misunderstood*.

In the meantime, however, I have no secrets; and I say in answer to your first inquiry—"My opinions of the institution of Slavery are unchanged." Whether I shall continue to "edit the paper" or no, is problematical. It was never my original design to do so. I think I can be more efficient in "exerting" my "influence as heretofore for the establishment of freedom" in other ways.

I have suffered enough to look charitably upon the "hasty rebuke of the bigoted and contracted." I am willing to trust to time and the unbiased opinions of men for my final vindication.

In going into this war I have not been impelled, as some of my apologists would have it, by constitutional ardour, or Southern education. Neither have I been lured by the vulgar ambition of military glory. I would far rather have been ADAMS, at the vindication of the Right of Petition, than WELLINGTON at the battle of Waterloo.

I wished to *prove* to the *people* of the South that I warred not upon *them*, but upon *Slavery*—that a man might hate Slavery and denounce tyrants without being the *enemy of his country*.

Besides, the instincts of self-preservation, or rather of national preservation, as well as history, teach me that a constitutional declaration of war must be sustained by *all parties*. My action, therefore, is a corollary from the admission of the Republican theory, that a *legal majority must rule*. Have my denouncers found a *better* theory?

I trust that, after awhile, I shall convince those who have no interest in doing me injustice that I am not a "fanatic," for I have at all times stood by the broad landmarks which the laws of nations and custom and an enlightened morality have fixed as sacred from innovation; nor an "egotist seeking temporary notoriety," under reproach and calumny, for less than a year I have been to my country," for I have been ready to lay down my life at home and abroad, ever standing in her defence.

I thank you and those most sincerely who have not ceased to have "implicit faith in the purity of my motives." I am proud in the reflection, that if fate denies me the good fortune "to return and aid" in the emancipation of our loved country and the vindication of the universal liberties of men, the loftiest virtue known to the heroes of antiquity—"Mori pro patria," was imputed to me as my only crime.

When I *spoke* against the Mexican war I said that I would *fight* it. I am here to redeem my pledge. I saw in anticipation the noble dead whom *all* now mourn. The million taxes coming will arouse those who were insensible to national dishonour and personal woe The people already begin to ask, what is all this for? I venture to say that the millions on whom the burden of this war rests will not love Slavery the more that *it* has caused it. It lives only by the will of the *people*; then speed the day when from the St. Johns to the Rio Grande, from the Atlantic to the Pacific, the sublime enunciation shall be made, America is *free*.

This my undying aspiration, may be delusive. It may be that our fathers were "impracticable enthusiasts"—that there is no hope of the amelioration of human society—that virtue and justice may not be possible foundations of human happiness and national prosperity—that America is not destined to mark a new era in the history of mankind: still may we cherish those sublime principles which have in days gone by, and will ever in the course of time act as sheet-anchors of safety, upon which cavillers themselves rest, when the storm of passion, crime, and woe rages apace.

"God and Liberty." Ever your friend,
and ob'dt serv't. C. M. CLAY.

Communications.

Annual Meeting of the Western New-York Anti-Slavery Society.

The annual meeting of the Western New-York Anti-Slavery Society commenced at the Court-house, in Rochester, Monday, December 28, at 2 o'clock, P. M. J. C. Hathaway, President. The Secretary being absent Nelson Bostwick was appointed, *pro. tem.* A committee was then appointed to prepare business for the meeting. While they were out, J. C. Hathaway addressed the audience on the aggressions of Slavery the year past—its enlistment of the whole nation in a most perfidious, cruel, and rapacious war for its extension. He also presented the present bearing and advance of the Anti-Slavery movement—the admission of strong abolition sentiment into pro-slavery prints, and their pressure upon the popular mind. In those parts of the State through which he had passed, in connection with C. L. Remond, there had been a ready rally to hear discussed the National Anti-Slavery Motto, "NO UNION WITH SLAVEHOLDERS," and by many it was received. It was making its way. Abolitionists, said he, are called traitors. And so they are to this Government, openly, earnestly, traitors to the American Union, because, true to humanity, to the slave, and to God. Yet they are the only conservative power in the nation staying its degeneracy.

C. L. Remond moved that all persons present, or that may be present during the subsequent sessions of this society, whether friendly or unfriendly, be invited to participate in the deliberations. On making this motion he hoped it would not be passed as a mere matter of form. We solicit discussion. Will our opponents meet us here and measure arguments with us, or wait until they get out of doors to utter their complaints? The business committee reported the following resolutions:

1st. Resolved, That the duties of man, as well as his rights, are higher than those of a citizen, and that all social and governmental organizations are made for man, and not man for them, and that when they cease to promote his welfare, they should be modified or overthrown.

2d. Whereas, all that Abolitionists ask is, that no support be given to slaveholding institutions,

Resolved, That in asking the most radical action, they but ask for consistency with a professed belief in the Declaration of Independence.

3d. Resolved, That the bold and repeated aggressions of the slave power on the rights of the North, are only the fruits of a system founded in violence and fraud, and that nothing better than being trampled upon by a slaveholding oligarchy can be expected by those who continue to give them support.

4th. Resolved, That in the submitting of J. Q. Adams, Seth M. Gates, Victory Birdseye, and seventeen other members of Congress, to the deed of Annexation, after having declared, in 1843, that it would eventuate in, and justify dissolution, we have another proof of the danger, wickedness, and folly of a union with slaveholders.

5th. Resolved, That the Mexican war of "fiendish propagandism in behalf of Slavery," commenced by a traitorous act of the President, voluntarily supported by Congress, carried on at an enormous expense by the nation, upheld by the almost unanimous voice of the press, involves the nation in the terrible guilt of carrying on a great scheme of robbery and rapine, and that in it we find another reason for raising the cry of NO UNION WITH SLAVEHOLDERS."

6th. Whereas, the Constitution of the United States, by solemn guarantees, pledges the nation in support of Slavery,

Resolved, That we agree with Mr. Underwood, of Kentucky, a slaveholding member of Congress, in 1842, that "the dissolution of the Union would be the dissolution of Slavery,"—and with J. R. Giddings, that the Union is "a curse to the North, a curse to the South, a curse to the slaveholder, and a curse to the slave," and that we therefore seek its peaceful dissolution.

7th. Resolved, That the policy of our Government towards England, compared with that towards Mexico, reveals the cowardice of our rulers in shrinking from an equal foe, and pouncing upon one whom it would be no honour to a warrior to conquer, and is but another stroke of the slaveholding policy of this Republic to discourage the extension of the area of freedom, but promote the indefinite enlargement of our Southern borders, because it would increase the might of that slaveholding oligarchy by which our ill-starred Union is ruled.

On the motion for the acceptance of the resolutions, of the business committee, Rev. Mr. Holland said he hoped the resolutions on this war would not pass without a thorough discussion. We are generally ignorant of the suffering involved in it. State papers do not tell them that Mexican cities, farms, and villages are desolated, wives and children slaughtered, property destroyed. Mexico is weak and distracted, and we riot in her weakness and spoil her.

The evening session was opened by prayer from Mr. Seeley, of Montpelier, Vermont. This session was occupied in the discussion of the third, fourth, fifth, sixth, and seventh resolutions jointly. They were advocated by Lorenzo Mabit, G. B. Stebbins, and William W. Brown. C. L. Remond denounced the war as an infernal one, and all who justified it as pseudo patriots and hypocrites. Mr. Seeley opposed the charge of cowardice, in the seventh resolution. The concession of Oregon was not for want of courage, but because it was not sufficient cause for a war in the American Government. Slavery is the omnipotent cause in this nation. She is ever ready to engage in it to perpetuate or extend the dominion of Southern tyrants. He moved that for "cowardice" be substituted "a high degree of hypocrisy." The amendment was carried. At a late hour the meeting adjourned till 10 o'clock, Tuesday morning.

Tuesday Morning, December 29th.—The committee to nominate officers for the coming year, reported the following persons:

President—JOSEPH C. HATHAWAY.

Vice-Presidents—ISAAC POST, and ELIZABETH W. McCLINTOCK.

Treasurer—Henry Bush.

Corresponding and Recording Secretary—Nelson Bostwick.

Councillors—Benjamin Fish, Amy Post, Elias Doty, Griffith M. Cooper, Susan R. Doty, Pliny Sexton, Thomas McClintock, Sampson Robbins, R. G. Murray, Elizabeth Burtiss, Mary Ann McClintock, Elias De Garmo, Mary H. Hallowell, Sarah A. Burtiss, Rhoda De Garmo, Sarah D. Fish, Mrs. R. Hallowell, Abigail Bush, Edmund Willis, John Kedzie, Elizabeth Smith, Giles B. Stebbins, Julia Willis, James C. Fuller, Phebe Hathaway, Lewis Burtiss, Dr. A. Clark, Lemira Kedzie.

The report of the committee was adopted by the Convention.

The first resolution was taken up and opposed by S. D. Porter, for its apparent anti-Government character. It was either shallow or meant too much. He esteemed the duties of a *man* and a *citizen* the same. His duties as a citizen required rebellion to unrighteous laws, as well as his duties as a man. G. B. Stebbins explained the resolution to mean our duties to the enslaved, superior to those of human laws. J. C. Hathaway defended the resolution, showing that citizenship, in this country, was not based on fidelity to the enslaved or to God.—Whoever enters into the relation of a citizen of the United States engages to sustain the Government, Slavery and all. Mr. Seeley was opposed to the resolution for its ambiguity, and offered the following amendment, which was adopted:

Resolved, That the duties of *man* as *man*, are higher than any which can be imposed by any human government, &c.

The hour of adjournment having arrived the discussion was postponed till afternoon.

The afternoon session was opened by prayer from the Rev. Mr. Witcher. After the reading of the first resolution, Mr. Witcher continued the discussion of it. He declared that he would sustain no institution that sustained Slavery. He would not belong to a church that sustained Slavery, or admitted slaveholders to its communion. If he understood the United States Government to be pro-slavery, he would not support it. The resolution as amended was adopted. The second resolution was then read. C. L. Remond thought it too tame, five years in the back ground. He wanted something more stringent—branding Slavery, slaveholders, and abettors as thieves, land pirates, or what else, shall stir their cool blood. Mr. Seeley objected to the resolution, because it would preclude tax-paying. W. W. Brown replied, that was something we could not help, and that we were not, therefore, blameable for the appropriation Government should make of our property. We had better pay taxes, and retain a part, than have all we possess sacrificed. He discussed at length the pro-slavery character of the Constitution. J. C. Hathaway understood that we were to oppose only such demands as were wrong in themselves. The important question is, whether a man has a right to become a governing party in this slaveholding and terribly oppressive Government. The Union, what is it? The hawk and the dove, the lion, the tiger, the hyena, and the lamb. What is there desirable in being thus blended together?

On motion of G. B. Stebbins, Wednesday afternoon was appointed for the consideration of the proceedings of the Evangelical Alliance, and the Secretary was requested to present the Rev. Pharsalens Church, of this city, and a delegate to the Alliance, with an invitation to attend and participate in the discussions. Meeting adjourned to half past-six, Tuesday evening.

W. W. Brown presented a resolution calling upon coloured persons to assert their right of suffrage, and advising them, in case of a demand of their services in the field, to fight against the United States. It was opposed by Mr. Holland, for its belligerent character. G. B. Stebbins opposed it. Prof. Dewey inquired what coloured men would do towards resisting such a demand. One on the west side of the house arose and said he would perish in jail rather than obey. C. L. Remond advocated the resolution in a speech of fervid eloquence, and determined hostility to a quiet subjection to American tyrants. The resolution was finally withdrawn. Meeting adjourned at a late hour.

Wednesday morning.—Opened by a prayer from Mr. Phelps, of Massachusetts. The proceedings were desultory. Mr. Davis wished to digress. He hated Slavery. The more he read papers and his Bible, the more he heard and thought, still more he hated it. He wanted to express it. He then read from the Bible several passages denouncing oppressors. But we are told that Slavery is political, said he, and clergymen must not preach about politics. The discussion of the third resolution was continued through this session.

Wednesday afternoon session was opened by prayer by Mr. Brooks. The resolution relating to the Alliance was then read. [This resolution is omitted because of its similarity to many already published, denouncing the course of that body.] The Chairman read the following copy of the invitation presented to Mr. Church:

ROCHESTER, Dec. 29th, 1846.

MR. CHURCH:—Respected Sir—The Convention of Abolitionists now sitting at the Court-house, in this city, have appointed Wednesday afternoon, the 30th instant, for the consideration of the proceedings of the Evangelical Alliance, with respect to American Slavery. As a delegate to that Alliance, you are respectfully invited to attend the Convention and participate in its proceedings.

Respectfully, yours,
NELSON BOSTWICK, Sec. of the Con.

On the presentation of this invitation, Mr. Church remarked that he voted against the reception of slaveholding members to the Alliance, and should vote against their being received as members of the American Branch, when it shall be formed. Yet he thinks there are good Christians who are slaveholders, and that the question of Slavery was altogether irrelevant to the business of the Alliance, and that it should not have been at all considered by that body. Mr. Church stated that pressing business might prevent his attendance.

Mr. Holland stated in the Convention, that Mr. Church informed him that he signed the protest of the minority in the Alliance, but that he had his name erased after it had gone to the world. Giles B. Stebbins then gave a history of the proceedings of the Alliance. Mr. Simeon Bond arose and expressed his great sorrow that the Convention should pursue so defamatory a course. We should be cautious and charitable. You abuse your Chief Magistrate, and even impeach your country. Mr. Bond expressed much sympathy for the enslaved. He thought we should apportion them a State for themselves. Mr. Remond answered Mr. Bond's colonization thought. J. C. Hathaway arose and said, James K. Polk defamed! James K. Polk is a man-stealer—an oppressor—and I call upon all men to refuse allegiance to him. He had no fault to find with the formation of an alliance—their rejecting Quakers or Unitarians, or their framing articles of agreement, but he *had fault* to find with their baptizing

cause has not as yet become sufficiently popular in this city to draw crowds to a Fair. A number of others were also open at the same time, all for the aid of movements more popular than Anti-Slavery. The practice too of selling goods by lottery, resorted to in the other Fairs, and which would doubtless have cleared the article tables of the Anti-Slavery ladies, was not resorted to, the ladies deeming it immoral and bad in its tendencies, and not choosing to do evil that good might come. Owing to these causes the receipts were not as great as could be wished, yet the time was pleasantly spent by the friends assembled, and a degree of success obtained sufficient to give valuable aid to the cause, and compensate the ladies for their arduous efforts. In conclusion of this brief report, your Committee would say that the past affords cheering auspices for the future, and express the hope that a plan of action will be entered into for the coming year, which shall enable us to do still more for the spread of the gospel of freedom.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, JANUARY 14, 1847.

We publish in another column, extracts from several speeches, in the House of Representatives, on the proposition of Mr. King, to exclude Slavery from any territory that may hereafter be annexed to the United States. The proposition has been met by the Southern members of both parties, as everything touching the existence of Slavery, always has been by the South—by threats of Disunion. When the issue comes between Slavery and Liberty, between the Peculiar Institution and the rights of the North, two new parties at once arise, and the old lines are, for the moment, forgotten. Or rather, at such a time, the only real party that the country has ever known, the Slave-Power, calls about it its obedient vassals, who leave the parties which serve them as political playthings in time of peace, and marshal themselves in formidable array to the defence of their own order. Liberty has no such friends. Those who should rally to her defence at such times are base traitors to her cause, or the cringing, fawning creatures who bend in awe and fear before the stern will of the slaveholders. There is but one party in the Union—the masters. Their servants may play at being men in holyday times, but they are servants still, when there is any real work to be done.

So is it now. The awakened North prays—not demands in the thunder-tones she should—but prays that a rich, and as yet almost unpeopled country, may not be given up to the curse of Slavery. And the South rallies as one man, and demands again her pound of flesh, according to the bond. And the North—will she betray her own cause, as heretofore? We shall see.

Were this question, in relation to the introduction of Slavery into the conquered provinces, one of minor importance, one which the South could afford to permit to go against them, there might be some reason to hope that it would be decided in favour of Freedom. It is altogether a new state of things to have the Northern section of one party—the Whigs—and an influential portion of the other, also, united in opposition to the encroachments of the Slave-Power. It matters little by what motives they are governed; whether the Whigs hope to profit by the growing Anti-Slavery sentiment of the North; or whether the Democrats are looking to the same source for an increase of political capital, and are acting in obedience to the wily counsels of the Van Buren-Wright party of this State. At any rate, the fact remains the same, that the growth of the Anti-Slavery power of the North impels or compels these representatives to the position they now occupy in Congress, and that that position is a new one, and a higher one than the North has ever before ventured to assume, when Slavery was at issue, since the Union was formed. But the stake that is played for is greater than was ever before thrown upon the national table. The South cannot afford to lose it. They are right to threaten Disunion, for if defeated now, the Union has lost its chief value to them. The hope, which has been handed down from father to son, as a precious heirloom, of the unlimited extension of Slavery to the Southwest, will be comparatively a lost treasure. True, they have gained Texas, and re-established the accursed system there. But what is Texas to all Mexico? The mere Pisgah of the promised land. The reprieve which was to be counted by centuries must be reckoned only by scores of years. The Northern slave States, which were to find a ready market for the untold millions yet unborn, must, ere long, move the black border south of them, if the wide plains of Mexico are not open to their vigintial crops. The slave States would be surrounded by a cordon of free States—the system hemmed in by Freedom—the festering fever confined to the one spot, where it must kill the patient, or be itself destroyed. And, worse than all, the slaveholders will have brought all this on themselves. *They* have laboured for nearly half a century to bring the Government just to its present position; *they* have settled, and revolutionized, and annexed Texas; *they* have sent the conquering army of the United States to the Rio Grande, and beyond it, to the Californias, and we know not, until the next mail, how far into the heart of Mexico. And was it for *this*? Was it that their own power should be lessened, and the power of freedom increased? That by their own labours, by their long years of patient watching and waiting, of treachery and crime, they should hem in on the south their darling system, and with their own hands mark out its boundaries, and so the limits of its grave? Not so. They are wiser men than this would make them out to be. They know too well the stake they are playing for, and that their salvation rests upon the turn of this game.

But were not all this so, they know that not to conquer is to die, if only because they did not conquer. Once defeated is to be always defeated. Their cause is lost when it is seen that Slavery is not invincible. If, in this great struggle, to which all others have been but the skirmishes of the outposts, for which for so many years they have been preparing, they permit themselves to be defeated, then the days of Slavery are numbered, and the slave-power lays down her sceptre. Would to God that day had come, but we have not faith enough in the North, and know the South too well to believe it.

Nevertheless, that affairs are in their present position is hopeful and cheering. The people do know that Slavery is to be extended, and that for that we are robbing a neighbour of her territory, and sending our young men to enrich, with their dead bodies, the soil of Mexico; for this parents are mourning their sons, and children their parents, and wives their husbands; houseless wanderers are flying from the lust and rage of brutal soldiers, or prowling, like frightened criminals, around their desolate homes. It is something that the country is learning what Slavery is, and what it does, and is doing, and that our Northern representatives dare make some show of resistance to its progress. In all this we see the dawning of the "better time coming," though much is to be learned, and dared, and done, before that day comes in its full light. Meanwhile, those who will may mark these passing events, and see in them new proofs of the wisdom of the motto of the American Anti-Slavery Society. So long as we hold any compromise with the slave-power, so long will she come off victorious in every struggle where its own existence is concerned. There is no remedy but DISUNION.

New-York Legislature—Governor's Message.

On Tuesday of last week, the Legislature of this State convened at Albany, and received immediately the message of the new Governor, Young. The message reached this city the same evening, but too late for any abstract of it in our last paper. We have no room to give it entire, and presume our readers in this State will pardon an omission which, if regretted by a few of them, will be welcome to many in other States.

The message is much shorter than such papers usually are, and not more than three times as long as it should be. The Governor confines himself entirely to the affairs of the State, leaving those of the nation to be discussed and settled by those to whose official position it properly belongs. It certainly augurs well for the character of the new Governor, that he should have, at the outset of his career, the good sense and the hardihood to deliver a passably short message, and to confine himself in it, entirely to the business which concerns him and the Legislature.

He commences by congratulating the Legislature on the formation of the new Constitution, though not liking it all. He especially commends the restriction of the appointing power.

He advises an early districting of the State, for the election of the Judiciary; and that the new Court of Appeals shall be empowered to review the decisions of the Supreme Court and Court of Chancery, as the Court of Errors ceased to exist at the close of the year.

He offers some recommendations relating to the various courts of law; and that a fair and remunerative compensation be given to the Justices of the Supreme Court, and Court of Appeals, that men of ability and character may always be secured for those high and responsible stations.

He recommends the completion of the Black River and Genesee River Canals, and the enlargement of the Erie Canal. A considerable portion of the message is taken up with the consideration of this subject, and that of the public debt.

The amount of capital, and annual revenues of several funds appropriated to education is stated, and the whole subject of public schools commended to the attention of the Legislature.

He approves of the law of the last session, in regard to the militia, but recommends that it be so amended that such military organizations may be preserved as shall be thought, by some competent officer to be appointed, worth preserving. He calls the attention of the Legislature to the propriety of a general law for the creation of corporations, and another for the security of the holders of bank-bills.

Previous to the reception of the message, Wm. C. Hasbrouck, of Oneida, was chosen Speaker, and Philander B. Prindle, of Chenango, Clerk of the House. Daniel B. Davis, of Montgomery, was chosen Sergeant-at-Arms.

But little business of any consequence has as yet been done. Mike Walsh has offered a resolution for a select committee to consider the whole subject of labour of apprentices, hours of labour, &c.; which was adopted. A bill for the abolition of Capital Punishment has been introduced into the Assembly. It will be greatly assisted by petitions.

"The death of the great philanthropist, Thomas Clarkson, in England, at the advanced age of eighty, has produced very sincere regret on this side of the Atlantic, and particularly among the community of Friends, of which he was a member. Thomas Clarkson was not what is called an Abolitionist. * * * He mixed no political aspects with his philanthropy, and he rejoiced to have his country earliest in the field against the odious traffic, without charging the people of the United States with being friendly to that trade, and to the last he was in favour of colonization, believing it to be an act of justice, as well as policy, to restore the African to his own country. He was the first who excited Wilberforce to cooperate with him, but who finally made it a political question, instead of one of humanity and policy."

The Tribune copies the above paragraph from the Sun, and corrects the blunders with which it is filled. That Thomas Clarkson was not a Friend everybody knows that knows anything about him. Many years ago, he united with distinguished friends of the African race in a strong protest against the American Colonization Society, and believed that to be only a wicked policy which would exile the coloured American from his home of his birth to the home of his ancestors Whether the venerable man was an Abolitionist or not, is indeed a question, as that term has no definite and fixed meaning. He was one in Great Britain ten years ago, when there was any Slavery to abolish in her dominions, and would have been one at the day of his death in this country had he resided here. The mistake of the Sun is in forgetting that when it denies the name of Abolitionist to an Englishman, he must first ascertain what his relation is to the American Abolitionist. There are many people in England who were instrumental in the comparatively easy work of abolishing Slavery in the West India Islands, who are not Abolitionists in the sense that term is understood in this country, and who dread nothing so much as contact with those who bear the hated name in the United States. The Sun would have been right had Thomas Clarkson been a member of London Yearly Meeting, and mistaking him for a Friend, it is not strange that it believed him not to be an Abolitionist. The fact is, however, that almost the last act of this great and good man's life was to write an essay against American Slavery, and in favour of the position of the American Anti-Slavery Society, of "*No Union with Slaveholders.*" Will this entitle him to the name of Abolitionist, does the Sun think? Doubtless it would answer a most fanatical one. A Liberty party paper says, he was in his dotage. Both mean the same thing. He held man to be above Constitutions,—something which papers of their character cannot understand.

Very Lady-like Indeed.

At the celebration of the 8th of January, at Tammany Hall, among the toasts drunk was one from "a lady," as follows:

Our country in war! whether right or wrong! The party that opposes it should be execrated to everlasting infamy.

There was a letter read from a Quaker, which excited a good deal of applause, and seemed to give great "aid and comfort."

The GRAND SACHEM then said, Gentlemen: It would seem unjust to select one letter in preference to another; but *there is* ONE amongst them, coming, as it does from a gentleman high in station, and *who was educated a Quaker*, in relation to the war, that so completely puts to the blush all those who are trying to bring our National flag into disgrace, by embarrassing the Government in regard to this war, that I am sure you will be pleased to hear it read. It is short, and, if you will allow me, I'll read it. Mind, it is from a Quaker.

From Hon. J. W. Lawrence.

HOUSE OF REPRESENTATIVES,
WASHINGTON, Jan. 6, 1847.

GENTLEMEN:—I regret that I cannot accept the kind invitation of the Society of Tammany, to meet them on the 8th—it would be improper for me to leave here at this time.

There is a peculiar fitness in this commemoration, at a time when the whole country is ringing with our late brilliant victories on the Rio Grande and at Monterey.—My education has tended to make me regard war as an evil, only to be justified by stern necessity. The one we are now engaged in I consider as such; and whilst I acknowledge my extreme desire for an honourable peace, I believe it is only to be obtained by an energetic prosecution of war. In the position we are now placed, I can best express my views by using the language of Lord Abingdon, in the British Parliament, in 1794:

"The best road to peace is war! and war carried on in the same manner in which we are taught to worship our Creator, namely: with all our hearts, and with all our souls, and with all our minds, and with all our strength."

I therefore propose the following:—

The memory of Andrew Jackson—Death has opened the gate of Fame, and shut the gate of Envy. May his spirit direct us in carrying on the present war with an energy that will produce an early peace.

I remain, very respectfully,
Your obedient servant,
JOHN W. LAWRENCE.

To DANIEL E. DELEVAN, Esq. Grand Sachem, and others, New-York.

This was received with immense cheering, which lasted several minutes.

We must extract two more of the toasts drunk on this great occasion.

By Sachem, George S. Mann:

The Flag of the United States—Wherever its stars appear the sun of liberty is at hand.

The innocence of this Sachem in believing that wherever the stars and stripes fly, the sun of liberty shines, can only be paralleled by that of Miss Fuller in believing that everybody, excepting cannibals, read Shakspeare all day Sunday. But the next toast is quite as much in the vein of the woman of the 19th century, and is the only good one that we find among the lot.—B.

By Timothy R. Hubbard, Scribe to the Grand Council—

The women of free America—admitted by our creed to possess that inestimable attribute of humanity, a soul denied by our practices toward them—declared by physiologists to be the most exalted, perfect, and intellectual of organized beings—may they never cease to agitate until the Empire State, and the whole Union, acquiesce in the justice of permitting them to exercise, LEGALLY, a right to their own, when they will cease to be deemed a mere chattel in society.

We should think that the arguments of the Union in the article which follows would bother those wise and patriotic men who are determined to stand by the compromises of the Constitution. There is at least a good show of reason in the Union's position, that with the extension of the Union its advantages should accrue to all parties. We wonder what Mr. Union-bowever-bounded Winthrop says to this doctrine:

From the Union of Friday night, Jan. 8.

The bill for raising additional troops will probably come to a question to-morrow in the House of Representatives. Meanwhile, the debate is continued, but it is going off principally upon other matters. The most prominent of these is the proposed proviso concerning Slavery. In an evil hour it was brought into this discussion. A troublesome question at all times, it has been most disastrously brought in amid a foreign war, and in a shape in which it is calculated to affect our own exertions, and to stimulate the hopes of our foreign enemy. It can do nothing but mischief. A Federal member of Massachusetts declared this day on the floor, that there was a fixed sentiment in the North against the annexation of any territory to the United States in which Slavery might be introduced: but for his own part he desired no new territory. But unless we receive territory, how can we obtain the indemnity which we demand from Mexico? If we do obtain any new territory, the Democratic member from New-York, who addressed the House yesterday, as well as the Federal member from Massachusetts, seem to have *fallen into a lamentable error when they would claim the benefits of the acquisition for one portion of the Union and deny them to another.* All the ability of Mr. Grover was unable to disguise the inequality which he would deal out to the different partners of the Confederacy. We respectfully repeat, that *one set of partners cannot claim all the benefits of the Union at the expense of the other partners.* The Constitution itself was founded in a spirit of compromise. The operation of the machine should proceed upon the same principle. The Confederacy is founded upon a community of interests.—But if the attempt be made to put one portion of the Confederacy under the ban, it will produce only excitement and mischief. The elaborate and able speech of Mr. Dargan could not be mistaken. The eloquent and impressive speech of Mr. Seddon, of Richmond, spoke the same language. So strong is this feeling, that we deem it highly probable *no treaty of peace can pass two-thirds of the Senate, if it should depart from this principle.*

In our attachment to the Union, in our anxiety to unite the feelings of every American in its behalf, and in advancing it to the highest and most glorious prosperity of which it is susceptible, we yield to no one. But our Northern friends are sadly mistaken when they *underrate the feelings of their Southern brethren on this delicate and dangerous question* The Union is safe against any other danger. The ship of State will glide on securely, fearless of no other rock in the way. But *the South regards this question as one in which not only her property, but the safety of her people may be concerned.* Her rights, too, have been sanctioned by the compromises of the Constitution. If she yields in one respect, she inquires where is the stopping-point? How far will the spirit of fanaticism, wielding the powers of the Federal Government against the Southern parties of the Confederacy, go in trampling upon her institutions and disturbing her tranquillity? We speak it with all respect. Let us be done with this agitating subject. Let us unite heart and hand in warring against the common enemy; and let us drop this eternal feud, which should never have been thrust at this time, above all others, into the public councils. We are happy to discover that a more harmonious and liberal spirit prevails to-day throughout the Hall; and we cannot doubt that either the proviso will be dropped, or a liberal compromise be substituted in its place.

THE NATIONAL ERA.—We have received the first number of the new Liberty party paper, published at Washington, under the above title. It is a large and handsome sheet, and will, no doubt, be conducted with ability, under the editorial care of Dr. Bailey, late of the Philanthropist, assisted by A. A. Phelps, and J. G. Whittier, The tone of this number is mainly in deprecation of the mob-spirit. Old-fashioned, earnest Anti-Slavery, warm from the heart, and fearing nothing so much as a compromise with wrong, is not to be found in the Era. We could understand this in a Southern paper, conducted by Southern men, just growing into the cause; and though it may be prudent in men who have called themselves Abolitionists for years, it is a prudence we do not appreciate. The early Abolitionists were in infinitely more personal danger than those connected with the Era can be at this day in Washington, but they were bold also, and behold the result. The Era says, all over it: "We beg your pardon,—pray, bear with us,—we wont offend, and will say as little about this matter of Slavery as we can. We have great sympathy for your position. Don't mob us." The paper, we do not doubt, will be a very good one in its way, but it will never set the Potomac a-fire.

CONGRESS is still occupied with the war. The vote against the prpposition for a Lieutenant-General has been re-considered, and an amendment to the bill from the Military Committee, providing for the appointment of such an officer, to take command of all the forces in the field, has been passed. This shows what a little wholesome overseerism can do. Probably Mr. Benton will receive the office. It is a bait to catch the largest fish of that portion of the party who are disaffected to the President's war policy.

ANTI-SLAVERY IN DELAWARE.—There is said to be a strong Anti-Slavery feeling awakening in Delaware. Petitions are in circulation, praying the Legislature to abolish Slavery, and though there is little hope that they will be immediately granted, the mere fact that such petitions are offered in a slaveholding State is a cheering sign. The movement once begun, and it cannot go backward. A Wilmington paper, referring to this question, says:

"We have heretofore said that no other measure would conduce so much to the prosperity of little Delaware. A tide of emigration would set in here to buy up and improve our old and worn-out lands, and the million acres supposed to be contained in Delaware, would be worth more than five millions of dollars more as soon as such a law is passed. Our interests require it. There are only about two thousand slaves in Delaware."

God speed the day of their emancipation!

They who have so heartily and powerfully aided to carry Slavery on the point of the nation's bayonets to the Rio Grande, why do they make so stubborn a halt on the eastern bank of that river? Have our inveterate doughfaces decided that they have made all that can be made out of truckling to Slavery? And are they now bent on trying the other tack as sedulously? Who can tell?

So says the Tribune in relation to the Anti-Slavery movement on the part of the Democrats. It is very just in itself, but we do not exactly see the propriety of the taunt when coming from a Whig paper. Does our neighbour remember how many of his party voted the means to send the nation's bayonets to the Rio Grande? And has he forgotten the preamble to the bill, which made all their truth lies, but for which, nevertheless, so many of his friends voted? The democratic party need do very little to take the wind out of the sails of its rival, when there is so little difference between them.

IRISH IMMIGRANTS.—Mr. Harvey, an Irishman, states that he has made inquiries of all the houses in this city which are in the practice of selling bills to a small amount on Ireland, and has thus ascertained the exact amount remitted during the last year. He learns that the "total amount remitted by labouring Irish, male and female, during 1846, from New-York, was $808,000; of which there went in November and December, 1846, $175,000." He adds:

These remittances are sent to all parts of Ireland, and by every packet; and we may judge of the relief afforded to a very large number of poor families in a year, when they are cut short of their usual food, the potato. It has required no public meetings, says Mr. Harvey, no special addresses, to bring forth these remittances from the poor, nor do they look for any praise for what they have done. It is the natural instinct of the Irish peasant to share his mite—be it money or potatoes—with those still poorer than himself; and he thinks he has but done a Christian duty, deserving of no special applause.

It is fitted to exalt our estimate of human nature to record such a proof of the self-sacrifice and severe self-denial through which alone such a sum as is here stated, $808,000, could in one year be remitted from their savings by the Irish at labour and at service, in and around this city. Of what other people in the world, under like circumstances, can such a fact be truly stated!

A TIMELY WORK.—"The Church as it is: Or the Forlorn Hope of Slavery." By Parker Pillsbury. pp. 96. Just published. For sale at this office, price 15 cents single, $1.50 per dozen.

Correspondence of Dr. Cox and F. Douglass. We will still supply orders for this pamphlet. Let them be scattered far and wide. Price 25 cents per dozen, or $2 per hundred.

THE LIBERATOR.—We are glad to see that the price of the Liberator is reduced to two dollars. This brings it down to the current price of newspapers of its size, and an even sum, which counts for something with many people. We trust that it may increase the length of its list of subscribers. Every Abolitionist who can afford—if even by a little pinching in the other necessaries of life—to take it, should do so. Subscriptions received at this office.

We are indebted to Mr. Severance, of Maine, for a copy of the speech of Mr. Root, of Ohio, on the Mexican war.

To Correspondents.

J. C. H. It has been presented and duly honoured.

S. B. H. He must be right about the Postmasters, for papers are carefully mailed to every one of his places of appointment. The pamphlets of Palfrey, and Cox and Douglass have also been sent him, as well as the other agents.

J. A. B. We trust to his promise.

H. M. D. He is mistaken. We have not upon our books any *North* A. The papers are mailed for A. and it is the fault of the Post-office department, not ours, if they do not go there.

W. H. C. His paper has been sent, as heretofore, to W. R.

This Week's Paper.

FOURTH PAGE.—*Poetry:* Extreme Unction, *Miscellany:* Toussaint (continued); The Ingena; An illustration of Character; George Fox's Marriage Certificate; An American Holyday; Gleanings from Foreign papers.

FIRST PAGE.—*Peculiar Institution:* Unparalleled Munificence—Mrs. Isaac Franklin; The Wounded Soldier and the African Woman; Trial for Wife-Stealing; *Selections:* Colonred Folks in Public Assemblies; Congress.

SECOND PAGE.—Washington Correspondence; The Subject of Slavery; Letter From Cassius M. Clay; *Communications:* Annual Meeting of the Western New-York Anti-Slavery Society.

Married,

In Boston, January 6, Mr. HENRY T. PARKER, to Miss LUCY A. daughter of Phineas Upham, Esq.

In Worcester, (Mass.) January 6, Mr. JOHN BANGS, of Springfield, to Miss MARY ELLERY, daughter of Samuel Jennison, Esq. of W.

Died,

In Spanish Town, Jamaica, on Thursday last, a black man named JOHN CRAWFORD RICKETS, at the extraordinary age of one hundred and forty-two years, and, what may be considered as very unusual, he was in good health till within about two weeks of his death. He formerly belonged to, and was a coachman of, G. C. Rickets, Esq. at one time Attorney General of the Island, and he is said to have borne an excellent character during the whole of the time he was capable of moving about and earning his livelihood.

In Philadelphia, 5th instant, ISAAC W. NORRIS, aged 62.

In Philadelphia, on the 2d instant, JAMES WOOD, aged 56 years.

In Bloomingdale, near Washington, D. C. 24th Nov. last, "OLD AUNT PEGGY." She was born in Virginia and claimed to be 120 years old, retaining a vivid recollection of many interesting facts connected with the history of Lower Virginia for a considerable Period previous to the Revolutionary war.

In Providence, R. I. December 31st, MARTHA BERRY, coloured woman, supposed to be 111 years old. This is stated as her age by the descendants of the family of her former master, in New-York, on whose estate she was born.

On the Cataraugus Reservation, December 23d, JAMES STEVENSON, one of the oldest of the Seneca Chiefs, the friend of Red Jacket, and for many years a resident of the Buffalo Creek Reservation, aged about 81.

At Cuba, 9th ultimo, Mr. CHARLES HENRY DEWOLF, aged 59, son of the late Charles DeWolf, Esq. of Newport.

At Weybridge, Vermont, 20th ultimo, Mrs. ELEANOR WRIGHT, the widow of the late Silas Wright, of that place, and mother of Gov. Wright, at the advanced age of 85 years. The husband, father of Gov. Wright, died at the same place in May, 1843, aged 84 years, the couple having lived together as husband and wife 61 years.

At Greece, Monroe Co. N. Y. 28th ultimo, ANTHONY JOHNSON, aged 75 years. He served his country long and faithfully, having been in the U. S. Navy fourteen years; was with Com. O. H. Perry on the memorable 10th of September, 1813, in the battle of Lake Erie. Although a man of colour, he was much respected by those who knew him.

In Roxbury, (Mass.) January 5, ALFRED WELLS, Esq. aged 67.

GENERAL INTELLIGENCE.

General Items.

Slave Insurrection.—A gentleman in this city, yesterday received a letter from Memphis, which says that a negro insurrection was planned in that neighbourhood, and just discovered. Considerable excitement had taken place, and the city guard was considerably increased.—On the night of the proposed insurrection a house was set on fire. Several negroes had been arrested, and confessed the fact of the intended insurrection.—*New Orleans Jeffersonian, 31st ult.*

Rights of Women—The Homestead Inalienable.—The following is the article in the Constitution of Wiskonsan which guarantees to every wife her own property and to every family a home, beyond the power of alienation by a husband or father. The vote on its passage stood—yeas 65; nays 31.

SEC. 1. All property real and personal of the wife owned by her at the time of her marriage, and also that acquired by her after marriage, by gift, devise, descent, or otherwise than from her husband, shall be a separate property. Laws shall be passed providing for the registry of the wife's property, and more clearly defining the rights of the wife thereto, as well as to property held by her with her husband; and for carrying out the provisions of this section. Where the wife has a separate property from that of her husband, the same shall be liable for the debts of the wife contracted before marriage.

SEC. 2 Forty acres of land, to be selected by the owner thereof; or the homestead of a family not exceeding forty acres, which said land shall not be included within any city or village, or instead thereof (at the option of the owner) any lot or lots in any city or village, being the homestead of a family, and not exceeding in value one thousand dollars, shall not be subject to forced sale on execution for any debt or debts growing out of or founded upon contract, either express or implied, made after the adoption of this Constitution. Provided, that such exemption shall not affect in any manner any mechanic's or labourer's lien or any morigage thereon lawfully obtained, nor shall the owner, if a married man, be at liberty to alienate such real estate, unless by the consent of the wife.

John Q. Adams.—A friend from Boston says that the venerabl Mr. Adams is exceedingly anxious to reach Washington, and so much so, that his physician finds it difficult to keep his patient quieted. It is supposed in that city, that Mr. A. intends making a farewell speech in the House of Representatives, before he retires from public life, and this he had designed to do, had not his present sickness detained him from Washington. "Like Lord Chatham, perhaps he is anxious to finish his earthly career, when in the actual discharge of his public functions.—*New-Haven Palladium.*

Prospects of the War.—The Journal of Commerce has a letter from the American camp near Camargo, under date of December 6th, from which we copy as follows:

One thing, however, is certain, that the farther we proceed into the Mexican territory, the more hostile the people become; and should our arms happen to meet *one* reverse, there would be some *tall writking*, unless the army should be speedily reinforced. As it is, we are scattered in detachments from Monterey to the mouth of the Rio Grande, while the enemy, during the whole of the armistice, have been concentrating their forces. If they should leave their defences and march down upon us, we should have our hands full to sustain our own.

A company of about thirteen, chiefly Burlington county Friends and farmers, have bought two thousand acres in Fairfax county, Virginia, for about $25,000, or $12.50 an acre. They intend to colonize and farm it, Jersey fashion. The whole or most of the land belonged formerly to the Mount Vernon estate. A very large immigration to Virginia, from New-Jersey, Pennsylvania, and other States, is now going on. Under the plows and spades of these Northern farmers, the worn-out lands of Old Virginia are beginning to blossom like the rose.—*Trenton Gazette.*

Thomas Moore.—Thomas Moore, the poet, has been made the subject of general anxiety, by a statement in a French paper, copied into the English press, of his being seriously ill in Ireland. We rejoice to say there is no foundation for this report, and that the bard is in his best health at his cottage in Wiltshire. We believe he has recently put the finishing hand to his Irish History; and enjoyed the relief from literary labour with his noble friend, the Marquis of Lansdowne, at Bowood.—*Literary Gazette.*

Newport, R. I. is to become a city. At a town meeting on Tuesday evening, the inhabitants accepted a draft of a charter, and voted to petition the General Assembly for an act of incorporation.

The Athæneum Association in Nantucket, as we learn from the Inquirer, is again in a flourishing condition. Since the fire in July last, a new lecture-room has been provided, larger than the old one, and capable of seating about 600 persons. The report of the library committee acknowledges the receipt of donations of valuable books amounting to some 1400 volumes.

Reynosa.—The military depot at this post has been broken up, and the withdrawal of the troops appears to have subjected the citizens of that place (a portion of them at least), to harsh treatment and loss of property, for having aided in furnishing supplies to the garrison of the post. A gentleman direct from there informs us that immediately upon the evacuation of the place by our troops, every citizen who had aided or given countenance in any manner to the garrison, had his property seized as confiscated to the Government, and his person held in custody, subject to the orders of the State. Many citizens have fled the place, fearing to trust their lives to their own people.

These poor people complain loudly of the injustice of forcing them to aid our cause, when it was known that their Government had made it a penal offence to do so, and then withdrawing the protection they were promised in case they lent a willing aid. They can expect no mercy at the hands of the agents of the Mexican Government, or even from the robbers of the country, who make common cause against them, and consider their property public spoil. If protection has been promised them it should be extended, and they should not be allowed to suffer for doing what they were forced to by our military laws.—*Matamoras Flag, 16th ult.*

A most Amiable Inclination.—Mr. Clay was a guest at the Pilgrim dinner at New Orleans on the 22d ultimo, and in reply to a complimentary toast, he made a speech, in which he is reported to have uttered this amiable wish:

"When I saw around me to-night General Brooke and other old friends, I felt half inclined to ask for some little nook or corner in the army, in which I might serve in avenging the wrongs of my country. I have thought that I might yet be able to capture or to slay a Mexican."

What a delightful state of mind the great statesman must have been in, when amid that "gay and festive scene," in which the Puritans of New England were indulging, he could rise up and express the gentle hope that he might yet be able to *slay a Mexican.* It is really a great pity that some live Mexican could not be sent to Mr. Clay's "little nook" at Ashland, that he might gratify the amiable inclination of slaying one of the enemies of his country in a quiet and enjoyable manner. We hope that the Tribune will not fail to copy this last speech of its great political favourite, and let us know its own opinions of this new feature of the American system. However, we must declare our conviction that Mr. Clay never said anything of the kind, although the speech is reported in a good many Southern papers. We must not forget that he has suffered the greater part of his public life from the imputation of sentiments which he never uttered.—*Evening Mirror.*

Brutal Outrage.—We have been informed by a gentleman from De Soto county, that on Friday week last, a negro fellow, belonging to a respectable planter of that county, attempted to commit a brutal assault on the person of the gentleman's son's wife; but owing to her screams and resistance, failed to effect his demon-like purpose. The husband of the lady was working in sight at the time, and the negro being fearful that her screams would attract his notice, struck her several blows over the head with a large club, and then fled, leaving her, as he supposed, dead. Although desperately wounded, she managed to crawl to a position where her husband could see her distinctly, and gave a scream and fainted. Her husband, with the assistance of the hands that were working with him, carried her to the house and called in such assistance as was necessary. The negro was pursued, and taken several miles from the place. The neighbours were immediately summoned, and a jury selected, who, upon a calm and deliberate examination of the circumstances, pronounced sentence of death against the negro. He was executed on the following day, in the presence of a large concourse of people. The lady is still confined to her bed, but likely to recover.—*Holly Springs (Miss.) Gazette, 19th ultimo.*

Important if true.—The New Orleans La Patria says:—According to information given us by a friend in this city, who has seen a letter from San Louis de Potosi, written by an officer of the Mexican Army, "Gen. Santa Anna has administered an oath to all the officers of his troops not to take the life of American soldiers who may fall into their power, but to make them prisoners, to be sent into the interior, where a depot for prisoners is under preparation.

ACKNOWLEDGMENTS.

For the Standard—from January 4th, to January 11th.

Isaiah C. Ray, New Bedford, Mass	$1 00
J. V. Paling, New-York,	50
William Kent, "	1 00
Thomas Nichol, Dundas, C. W.	1 00
Z. H. Vanhorman, "	1 00
Asa W. Miller, "	1 00
Jasper G. Dresser, "	1 00
James Crooker, Waterdown, C W	1 00
John Heslop, Ancaster, "	1 00
Nelson Elliott, Flambro West, "	1 00
Alexander Kelley, " "	1 00
Daniel Van Sickle, " "	1 00
Gurdon Ellis, East Henrietta, N Y	1 00
Phebe Mauney, "	1 00
Dr. Justin Gates, Rochester, N Y	1 00
Wm. G. Underhill, "	1 00
Thomas C. Vice, "	1 00
James W. Hall, "	1 00
Nathan Horton, "	1 00
John Tear, "	1 00
E. P. Baright, "	50
Daniel Anthony, "	1 00
Henry Marcille, "	1 00
William Moore, "	1 00
Nathaniel Baraum, "	1 00
F. S. De Witt, "	1 00
Simeon Reed, Cazenovia, N Y	1 00
Draper Allen, Palmyra, "	8 50
Hall A. Beebe, W. Gibson, "	25
Rufus Horton, Portland, Me	1 00
E. W. Hicks, McGrawville, N Y	1 00
Curtis Richardson, Freetown Corners, N Y	1 00
Alonzo Quin, "	1 00
H. H. Ripenback, "	1 00
Wm. Seeber, "	1 00
John N. Wire, East Solon, N Y	1 00
Howard Henry, "	1 00
Geo. P. Swan, "	1 00
V. Wire, "	1 00
Marcellus Smith, Solon, N Y	1 00
S. H. Janney, Berea, O.	2 00
C. W. Mellen, Canton, Mass	1 00
Frank Safford, Boston, "	1 00
Elisha Ford, Medfield, "	1 00
Daniel B. Hoyt, North Bridgewater, Mass	50
Joseph Vincent, "	50
T. T. Ames, "	50
Charles B. Crocker, "	50
A. & M. Leach, "	50
Brazilla Cary, Jr. "	50
Wm. Holbrook, "	50
Thomas Powderly, "	1 00
Howard Keith, "	1 00
Lewis G. Howard, "	50
David Cobb, "	1 00
Edward Southworth, "	1 00
John Tiloom, "	50
Lydia E. Chase, Worcester, Mass	1 00
Ignatius Sargent, Boston, "	50
R. M. Henshaw, Attleborough, Mass	1 00
H. M. Daggett, "	1 00
Geo. Bramhall, "	1 00
Nathan Hancock, "	1 00
Total Amount,	$64.75

FRANCIS JACKSON, Treasurer.

NOTICES.

ANNUAL MEETING OF THE FEMALE ANTI-SLAVERY SOCIETY.

The annual meeting of this society will be held in Clarkson Hall, next Fifth-day afternoon, the 14th instant at 3 o'clock. A general attendance is requested, as business of importance will claim the attention of the society.

MASSACHUSETTS ANTI-SLAVERY SOCIETY.

The Fifteenth Annual Meeting of the Massachusetts Anti-Slavery Society will be held in Boston, on WEDNESDAY, January 27th, and will probably continue in session three days. In view of the alarming strides of despotism—the prosecution of a war of invasion and conquest, for the purpose of extending the boundaries of Slavery, and rendering the sway of the slave power absolute over the country—and the exigencies of our great enterprise—all the members and friends of the society, and all auxiliary societies, are earnestly called upon to make the approaching meeting the most numerous and the most effective of any that has yet been held in this Commonwealth.

FRANCIS JACKSON, *President.*
EDMUND QUINCY, *Sec.*

NEW ANTI-SLAVERY WORK.

Now in press, and will be issued in a few days, the Church as it is—or the Forlorn Hope of Slavery, by PARKER PILLSBURY.

This book will contain, among much other interesting matter, a full account of all the important action of the various ecclesiastical bodies in the United States, on the subject of Slavery.

The position of the Church and ministry, of the religious press of the country, on the present infamous war with Mexico, will also be exhibited, from facts and statements, registered under their own hands.

The strange and monstrous assumptions and usurpations of the clergy, whereby the Church and the people are kept in their present wicked relation to Slavery, will also be presented in a strong and clear light, by extracts from their own statute-books. The whole will be comprised in a neat pamphlet of seventy or eighty pages.

CHESTER COUNTY CONVENTION.

The board of managers of the Chester County Anti-Slavery Society, with the approbation of the society given at its annual meeting, have concluded to hold, during the present winter, a series of conventions throughout the county. The present is a most auspicious time for action; shall we not improve it well? One hour now to speak plain truths to the people, is worth more than days, years ago; *then* the evils of Slavery were regarded as metaphysical abstractions—*now* they are *felt* as all too real. The nation is engaged in a murderous aggression on a neighbouring people, in order that slaveholders may still bear sway in its councils by accessions to their power, and that the weak may still be plundered with impunity. A vast territory (now free) is to be forced from Mexico by the horrors of war, and united to this country for Slavery to grow and fatten upon forever—this fact is arousing the people of the North, and they are no only willing, but anxious to listen to the truth spoken plainly. Let the Abolitionists of each neighbourhood, where it is desirable to have a meeting, consider themselves a committee to procure a place for holding it, and to make all other preparations necessary, and inform the secretary of the Board by letter, directed to Kimberton. Early attention to this request is desirable—as it will give time to make the necessary preparations to insure good meetings.

The first of the series will be held at Lawrenceville on First-day, the 27th, at 10 o'clock. A. M. and will probably be continued for two days.

EDWIN FUSSELL, Secretary.

Twelfth Month, 1846.

NEW-YORK WHOLESALE PRICES CURRENT.

CORRECTED WEEKLY FOR THE STANDARD.

ASHES.		**IRON.**	
Pot, first sort 1846.	a 4.75	Pig, Eng. & Sc. ton	35.00 a 37.50
Pearl "	a 5.50	do. American	32.50

Poetry.

From the Liberty Bell.

EXTREME UNCTION.

BY JAMES RUSSELL LOWELL.

Go! leave me, Priest; my soul would be
Alone with the consoler, Death;
Far sadder eyes than thine will see
This crumbling clay yield up its breath;
These shrivelled hands have deeper stains
Than holy oil can cleanse away,—
Hands that have plucked the world's coarse gains
As erst they plucked the flowers of May.

Yes, from these talons, yellow now
As with the taint of handled gold,
Those meek lambs shrank not which, I trow,
Are shepherded in spring-tide's fold;
For they were spotless then and prayed
Child-like o'er nature's gladdened breast,
As on a mother's once they played
Soft preludes of the eternal rest.

Call, if thou canst, to those gray eyes
Some faith from youth's traditions wrung;
This fruitless husk which dustward dries
Has been a heart once, has been young;
On this bowed head the awful Past
Once laid its consecrating hands;
The future in its purpose vast,
Paused, waiting my supreme commands.

Blithe leaped I forth to grapple fate,
My feet brushed through the sun-thrilled dew
Of love's fresh morning, and life's gate,
Flung-wide, unbarred enchanted view;—
Saturnian realms, whose happy bowers
No more with grasping discord rung,
Broad scope for all the spirit's powers
Of cunning hand, and pen, and tongue.

But look, whose shadows block the door?
Who are those two that stand aloof?
See, on my hands this freshening gore
Writes o'er again its crimson proof!
My looked-for death-bed guests are met:—
There my dead Youth doth wring its hands,
And there with eyes that goad me yet,
The ghost of my Ideal stands!

God bends from out the deep and says,
"I gave thee the great gift of life;
Wast thou not called in many ways?
Are not my earth and heaven at strife?
I gave thee of my seed to sow,
Bidd'st thou me my hundred-fold?"
Can I look up with face aglow,
And answer, "Father, here is gold?"

I have been innocent; God knows
When first this wasted life began,
Not grape with grape more kindly grows,
Than I with every brother man;
Now here I gasp; what lose my kind
When this fast-ebbing breath shall part?
What bands of love and service bind
This being to the world's sad heart?

Christ still was wandering o'er the earth
Without a place to lay his head;
He found free welcome at my hearth,
He shared my cup and brake my bread;
Now, when I hear those steps sublime,
That bring the other world to this,
My snake-turned nature, sunk in slime,
Starts sideway with defiant hiss.

Upon the hour when I was born,
God said, "Another man shall be,"
And the great Maker did not scorn
Out of himself to fashion me;
He sunned me with his ripening looks
And heaven's rich instincts in me grew
As effortless as woodland nooks
Send violets up and paint them blue.

Yes, I who now, with angry tears,
Am exiled back to brutish clod,
Have borne unquenched for four-score years
A spark of the eternal God;
And to what end? How yield I back
The trust for such high uses given?
Heaven's light hath but revealed a track
Whereby to crawl away from Heaven.

Men think it is an awful sight
To see a soul just set adrift
On that drear voyage from whose night
The ominous shadows never lift;
But 't is more awful to behold
A helpless infant newly born,
Whose little hands unconscious hold
The keys of darkness and of morn.

Mine held them once; I flung away
Those keys that might have open set
The golden sluices of the day,
But clutch the keys of darkness yet;—
I hear the reapers singing go
Into God's harvest; I, that might
With them have chosen, here below
Grope shuddering at the gates of night.

O, glorious Youth that once wast mine,
O high Ideal, all in vain
Ye enter at this ruined shrine
Whence worship ne'er shall rise again;
The bat and owl inhabit here,
The snake nests in the altar-stone,
The sacred vessels moulder near,
The image of the God is gone.

Miscellany.

TOUSSAINT:

AN HISTORICAL ROMANCE.

(From an unpublished Translation from the German of Theodore Mügge.)

CHAPTER XII.

When he opened his eyes, he found himself lying by a fire of moss and brushwood. His uniform had been stripped off, and the upper part of his body was entirely bare, while his busy black chamberlains were engaged in freeing his feet of his boots.—Scarcely restored to consciousness, he lay motionless, gazing through the branches of a huge tree at the starry heavens. At last a distant rustling seemed to catch his ear, and he remembered that there had been a fight. One by one his thoughts returned to him, and he perceived with horror that he had fallen a prisoner into the hands of the negroes. His head pained him, and as he endeavoured to raise his hand, he found both his arms tied fast with strips of palm-tree bark. A fearful acuteness of feeling suddenly came over him. He turned his head, and with a violent effort, sought to raise himself, but a black hand threw him back, and a grim face appeared close to his. The light of the fire fell upon a negro, who, naked to the waist, squatted at his side, engaged in wrapping the pocket handkerchief of his prisoner round his neck. At a little distance stood a group, disputing over other articles of his dress, and Vincent presumed these to be the victorious blacks who had taken him. Several wounded slaves lay on the other side of the fire, surrounded by women, who were binding up their wounds, while they cast looks of vengeance towards the white man, whom they heaped with every opprobrious epithet. He remembered then how he had heard that it was common for the negroes to give up their prisoners into the hands of the women, who, like savages, instantly proceeded to exhaust every variety of torture upon the helpless wretches. He turned away from the hellish looks of these furies, who sprang up occasionally and approached him, but were driven away by the negro, who appeared to be his guard, and then arose anew their monotonous howl. The night was dark and damp, and while the mind of the prisoner was tortured by a host of fearful thoughts, his body, half-clad, suffered likewise from an icy chilliness and a raging thirst. Vincent was a proud, resolute man, who sought speedily to reconcile himself to the thought of an excruciating death, and to sustain himself with all the force of philosophy. Besides, he did not wholly lose the hope, which clings to none so closely as to the soldier, familiar with the most sudden reverses, and he went over in his mind all the possibilities of deliverance. But he found almost none. He heard no distant shot, which would have announced the vicinity of friends; in the deep forest, alone, without knowing where he was, without even a companion in suffering, among beings, whose terrible intentions their every look intimated, a feeling of utter abandonment seized him. At a distance among the trees he saw other fires lighted, and half-naked figures moving around them. These fires were visible on all sides, and his bands were tight and strong, his strength was exhausted; not the slightest possibility of escape appeared. At times despair gained the mastery, when he thought of all that made life dear to him, and then with a shudder he surveyed the beings, under whose ingenious cruelties, he would soon, perhaps, breathe out his life. Women they were, like those dear noble ones that now hovered before his mind, belonging to the sex, with which one associates all the tenderest qualities of the heart: sympathy, pity, gentleness, love! But where appeared a single ray of these soft graces in the barbaric horde around him? Every woman, when she once learns to hate, feels all the intoxicating sweetness of revenge, and these black women had been trained for revenge. The torture of a white man, their master, who had ill-used them, soul and body, was to them a perfect delight. But there soon awoke in the mind of Vincent, that stoical contempt of life which is the result of a conviction that one's fate is unchangeable. He shut his eyes, and sought to sleep, but the cold forbade this relief. He begged his mute guard for a covering and a draught of water, but received no answer. At last he gave himself up to his sufferings, and a dull sense of weakness fell upon his half-stiffened limbs, when the quick step of some one approaching again aroused him. He raised his eyes, and a gleam of hope shot through his heart and vanished. It was a negro of repulsive features, who approached, diminutive, with huge thick lips, and black jagged teeth. The fire flashed up as he came close to Vincent, and bent himself down, fixing his staring eyes upon him to see whether he was asleep. Their eyes met; the look of the white man was cold and contemptuous, that of the black expressed the most savage joy.—Vincent fancied for a moment that he had seen the hateful face before, but the impression lost itself immediately.

"Well done!" said the negro, trying the bands which confined Vincent's arms, "but where is his sword? You have taken everything from him?" And with this, he turned round and caught sight of the weapon, which he sought, at the side of a negro in the group, and this sight appeared to kindle in him the most violent rage. He raised his head so proudly that he seemed in danger of falling back, and then poured forth such a flood of curses and imprecations in some one of the kindred African dialects, which he mixed up with Creole French, and ended with demanding that the sword and hat of the prisoner should be instantly surrendered to him.—The fellow was evidently a man of note among his companions, who showed by their looks some signs of respect, but discipline in the black army was not yet so complete that the mere will of a superior, apparently in opposition to private right, could ensure immediate obedience. A long and fierce dispute arose, which was carried on with all the fluency of African tongues. Vincent, who, from the gestures of the disputants, rather conjectured than understood the matter in debate, would under other circumstances have enjoyed the scene highly. But now he was in growing fear of falling a victim to the awakened, untameable passions of these savages. Most of the negroes were young and robust, some of athletic proportions. The wild scenery of the forest, the tropical heavens with their large brilliant stars, the flickering fire, around which the women and the wounded were huddled, and the changeful light of which played over the naked black bodies, all these things, together with the violent gesticulations of the actors, their rolling eyes, the violence of their passions, the tattered garments of vari-coloured stuffs, which hung upon them in the most fantastic ways,—all helped to complete the scene, in the centre of which the little negro was leaping about with the most violent gestures of wrath. He alone appeared in full dress, in pantaloons that once belonged probably to some slaughtered Grenadier, and half-boots provided with spurs. The large uniform of some unfortunate Corporal of the National Guard hung loosely upon his meagre body, and a high collar reached over his ears, while a large silk sash fastened his dress round his waist.

Suddenly the black dwarf darted towards Vincent, raised him up: "White man," he sputtered out in scarcely intelligible French, "do you decide our dispute. I am Candi, understand, M. Candi, Adjutant and First Lieutenant of Gen. Jeannot, a famous great General, of whom you must have heard.—When you came upon us blacks, at the Pass, that gentleman there—understand, that great black gentleman seized you. He is no Lieutenant, like me, and when we ran, he took you on his shoulders and bore you off."

"And what has become of the army from the Cape? Have they conquered?" said Vincent.

"Interrupt me not," cried Candi, angrily. "Cursed be the white massas, they shall all die. But when that gentleman, with his comrades, reached the wood, they wanted to kill you, and drew their sharp knives to cut your head off." Vincent shuddered, and Candi, with a malicious grin, laid his hand upon his shoulder. "White man," he continued, "Candi came and said: 'this man is a great officer. I command you, let him live. He is worthy of making the acquaintance of Gen. Jeannot, who will take care of him. Will you be so foolish, my children, as to stain his nice clothes with blood? Carry him to the great camp, and his sword I must have, for I also am an officer.' Now speak, white man, is not your sword mine? Tell this villainous Congo that only officers should have swords."

"Never was a judge's office discharged under stranger circumstances," murmured Vincent. "I thank you for saving my life, but if you will save me," he added, in a whisper, "I am able to repay you well."

Candi leaped upon the negro who had the sword, tore it from him, and drew it upon Vincent. "White wretch," he shrieked, "believe you that Candi, Jeannot's Lieutenant, can be false to his friends? I carry you back to your brethren! O, massa, wait a little, you shall see your brethren. Do you not know me? O, he! is the eye of the white man so dull? These massas are like the mules in the sugar-mills, they go round in a circle with eyes bandaged, and see not. Mercy, massa, great massa," he cried, changing his tone suddenly to a whimper, "kill not the old Messaline!" And then he broke out into a wild fit of laughter, and threw himself down by the fire, from which he immediately sprang up again, and fastened the sword to the sash, which served for his girdle. But at that last exclamation, Vincent recollected where it was that his acquaintance with Candi began, and the garrulous negro himself proceeded, with many expressions of contempt at the easily deceived whites, to relate how he had a few hours before, so artfully played the part of a crazy old woman. "It all turned out right," cried Candi, laughing, "the white fools believed what I said, and I had some truth to tell, for I was by when they killed Massa Paradole and his brats. The old Messaline heard what the officers said. She saw all their soldiers, and cannons, and knew how many they were; she knew, too, when the cunning massas would come in the night, and soon was she again with her brothers, and these were put on their guard."

"But they were not brave enough to keep the redoubt upon the mountain," said Vincent, who was anxious to know how the fight had gone.

"Not brave enough?" shrieked the negro.—"White traitor, your brothers lie in heaps upon the mountain. The night wind plays with their hair, and their teeth bite the ground. What have they gained by getting the redoubt? What have they gained by climbing the rocks? There lies Limbé, and behind us Dondon, and there rise the mornes up in the very centre of the land, and where are the white dogs, who would conquer it all? Do you laugh, massa," he cried, in the utmost rage; "do you laugh when Candi speaks? Isn't there fire here to burn you? Have we no irons to tear you limb from limb?"

He threw a glance towards his companions, who evidently needed only a hint to put his threats into execution, and appeared to hesitate only as to which way the prisoner should be despatched, when suddenly the hateful features of the little negro became wonderfully composed.

A man, passing slowly at a short distance among the trees, was attracted by the shrill voice of Candi, and paused and stood by the fire, where he was looking with great earnestness at Vincent. "Is it you, my brother," cried Candi, "how is his Excellency, M. Jean François? Has he heard, how I lured these white asses into our net? What will they do for me, my brother? What honours do they mean to give me? How many gold Portuguese shall I have?"

"As many as you deserve, brother," replied the stranger. "It is a wise saying that every one shall receive according to his deeds." At the first sound of his voice the extinguished spark of hope flashed up anew in the breast of Vincent. He raised his head, which was sunk upon his breast, and before him, wrapped in a dark cloak, stood Toussaint Breda. Vincent was about to utter his name, and implore his assistance, but an inexplicable force kept him silent. The look which Toussaint had fixed upon him so earnestly, deterred him. It seemed to warn him to be on his guard, and to intimate danger. Vincent understood that Toussaint knew him, but wished not to be known. Fully persuaded that he interpreted Toussaint's look aright, his heart beat violently, he felt that he was rescued. With an interest almost agonizing he listened to the words of his friend, whose thoughts, with the piercing insight of despair, he had so fully deciphered.

"I say, my brother," continued Toussaint, "every one shall receive according to his works, and so shall these whites receive to-day according to their deserts."

"And who has beaten them?" cried the little negro; "Candi, and his brothers, Jeannot, the brave General, and the black army from the quarter of the Grande Rivière. Who lured them hither, and said they would come? Candi, who, disguised as a woman, told them lies. And who came, when the fight was over?" he added, contemptuously, "Jean François, who calls himself commander-in-chief."

"I will not dispute with you, Candi," replied Toussaint. "Jean François, when you fled, drove the whites back to the Plain, and regained the redoubt. And we now hear that Touzard and his men will retire still further, in order to ensure the safety of the town."

"Let us break up, then," cried Candi, in a tone of delight, "there is plenty of booty down there, and the white men live in splendid houses."

"Listen, my brother," said Toussaint, "it is strictly commanded that the whole black army unite to-morrow in the parishes of Limbé and Dondon. Our Spanish friends have sent arms and money to be divided amongst us. But who is that lying there by the fire?" he added; "a white massa! Do you make prisoners, my brother Candi? Do you then belong to the unfaithful, who seek to save a white man?"

Candi broke out into a loud laugh. "Never fear?" he cried, "this master is safe. Don't you know that Jeannot has given strict orders to spare no white man? And Candi is his Lieutenant, Candi has seen many a one die. O! I know," he continued, "there is many a one who would save the massas, many a blockhead who weeps when they have to dance between the fires at the palm-tree, but Jeannot has sworn to spare no white man, and Candi is his Lieutenant."

"Well said," replied Toussaint, "by all the saints! my brother Candi is a man that must be rewarded. Have these white men been torturing us for centuries, and shall we now weep when they die? Let me have this white man, brother."

"Jeannot," cried Candi, with a horrible laugh, "needs a roast for his spit. Away, brother, this massa is an officer, and my General loves brave men. Come early to-morrow to Limbé, if you wish to gratify your revenge."

Toussaint stood for a moment lost in thought, and then said: "I will come, my brother, this massa shall not die there without me. Carry him to the church at Limbé, where other white men have already often been confined, but treat him well, Candi, my brother, he is cold, give him some clothes, give him food, or weak and wretched he will long for death, and only half feel his punishment." All this was said with such earnestness, with such an appearance of hatred and revenge, that Candi instantly, and with an air of great reverence, complied with the suggestion. At a hint, Vincent's hands were set free, and even his uniform was returned to him. A gourd of water was handed him, which he eagerly drained. When he turned round to look for Toussaint, he saw him at a little distance whispering with Candi. Two strong negroes then took Vincent by the arms and raised him up. Several others surrounded him, and led him off with tolerable speed through the trees, whose tops were just beginning to give signs of the coming day. The ground was uneven, and when they emerged from the forest, a tolerably deep valley appeared, where the pointed tower and golden cross of a church were shone upon by the camp-fires of the negroes. In a broad semicircle on the mountain height burned these fires, and the nearer they approached the church, the more evident did it become to Vincent that he was in the very midst of the black host. Dark figures lay in deep sleep, round the dying coals; sentinels occasionally challenged the party, and upon receiving an answer, allowed them to pass on; the houses were filled with the wounded, who called in plaintive voices for help, and in the dim light Vincent imagined that he could descry tents, glancing on the mountain heights.

At last the doors of the little church were thrown open before him; his guard thrust him in, and their words of death and mockery sounded after him. Vincent stood panting within the portal. He shook his limbs, free at last from the pressure of his bands and the rough hands of his guard, and for a moment, a feeling of security dissipated all care. Whether it was the thought, that a friend was active in his behalf, or the religious atmosphere of the place, amidst all the horrors of his situation, he experienced a feeling of relief which gave him hope and faith. He passed between the seats, and sat down upon the steps of the altar. And now a stream of light flowed in through the high window, and the golden symbol of mercy appeared, softly shining over his head. The Divine Mother, with the child at her heart, destined to save the world, looked down, full of pity upon him. Small and poor as the picture was, by rude hands executed, yet it touched him strangely to his inmost heart. Tears filled his eyes; he suddenly clasped his hands, and silently his prayer ascended to the Lord of the world and all life. A wondrous consolation filled him, he felt himself strong and bold of heart. He heard a prophetic voice assuring him that all this necessary wretchedness would, by and by, vanish from the earth, and that he was destined to witness the first dawn of this noble freedom. He then stretched himself out under the protection of the holy Mother, and neither the rising run, nor the noise of the black at the door, nor the rolling of the drums, nor the discharge of fire-arms could awaken him. Not until a rough hand shook him, did he open his eyes, and then he saw the little Lieutenant of Jeannot, standing before him, attended by several well-armed negroes.

(To be continued.)

From Travels in Africa.

THE INGENA.

"'Do you know that we have neighbours?'—'Neighbours!' repeated Carlos, with equal surprise; 'where?' 'At the back of our hut is another,' rejoined Antonio. 'I am sure it must have been built while we were ill, for it was not there when we came; it is not as large, nor as good as ours, but I saw some one moving in it.' 'We must be very cautious,' observed Carlos, 'but we will go together and reconnoitre.' Accordingly the two went out at the same time, made a circuit, hid themselves behind the trunk of a tree, and watched, spear in hand, for the appearance of some natives. Presently a female was seen, with her young one, which she held with one hand, while with the other she dextrously mounted to the top of her hut, where she sat, seemingly to enjoy the pleasure of nursing her infant in the open air. 'That must be a wild man, or rather wild woman, of the woods,' exclaimed Antonio. 'I think it may be the Ingena,' observed Carlos, 'of which Wondo has frequently told me such stories. These animals imitate men and women as closely as possible, but are worse companions than they would be, for they are extremely fierce, and one blow of their paw would kill a man. They build a hut and then live on the roof, as you see that one does now; they carry things about on their shoulders till they drop with fatigue; and none of them have ever been taken alive, their strength is so great. There must be another not far off, for they live in pairs, and the best thing we can do is to retreat as soon as we can; pack up our things and go, for they are very cunning and treacherous.'

"The Europeans saw nothing of the Ingenas for two or three days, and their packets were nearly completed, when one morning they were startled by the most fearful yell which had ever saluted their ears. Seizing their spears, they rushed to the door, and barring it, prepared to stand on the defensive.—Carlos looked out at one of the windows, expecting to see a whole body of natives pouring down upon them; but the noise proceeded from the female Ingena, whom they saw bleeding, and holding her young one, which appeared to be also wounded, close to her with one paw, while with the other she dragged the dead body of a leopard after her.—'There has been a fight,' said Carlos, 'and the leopard has had the worst of it. I think, however, that the baby is dead; the poor thing looks so piteously at it, tries to make it sit up, but it cannot support itself, and yet it is quite old enough to do so, for I saw it walking about. Now she will carry it along with her, according to Wando's account, till it drops in pieces from her arms; but she herself seems to have been terribly torn in the struggle.' Some time after the male Ingena came home, bearing a large log of wood upon his shoulders, and seeing the leopard on the ground, examined it all over, turned it backwards and forwards, took his young one, inspected it, tried to make it eat, returned it to its mother's arms, saw her wounds, and caressingly seemed to try and comfort her. At length he took the little one up again, and looked about him as if for some enemy. Suddenly, a new thought seemed to strike him, and he came fiercely towards the house of the Europeans, broke the door at one blow, twisted out the wooden bar, and stood before them grinning with rage. His huge teeth, and his ferocious appearance, were most appalling; but the travellers, weak as they were, dauntlessly stood with firm foot and steady hand to receive their antagonist. Strength was given by excitement; the fierce beast rushed headlong towards them, and fell on the point of their spears. One of them reached his lungs, he seized it, snapped the handle in two, but that effort was his last. 'We must be off now directly,' said Carlos, 'his wife may come after him, and, although wounded, may yet have strength to tear us to pieces.' 'Shall we let him lie here, or toss him out?' asked Antonio. 'Let him lie,' replied Carlos, 'for fear the sight of him should excite her fury; but now we have pulled the spear-head out of him, which I am sure we cannot afford to lose, let us shoulder our knapsacks and start as speedily as possible.'"

From the Liberty Bell, for 1847.

AN ILLUSTRATION OF CHARACTER.

BY WARREN BURTON.

Many of the coloured population of Boston were once slaves at the South. Their lives have been fraught with labours, pains, hopes, fears, agonies, perilous adventure, and perhaps of loftiest heroism, such as hue-scorning Whitedom would wonder at and think gloriously romantic in anybody's life and character but those of the negro. Among them, too, are the proud world's "little ones," who are high Heaven's greatest; the despising of whom, I verily believe, will be found a fearful thing in the judgments of eternity. Let facts illustrate.

In the summer of 1845, my duties in the ministry-at-large led me through the African obscurities of West Boston. In one little yard, in different abodes, I found three individuals who had once been in Southern servitude, and who were entire strangers to each other till they came together in this city from their separate thraldoms. One was a middle-aged woman, who told me a most melting tale about severance from her children and the rending of her maternal heart by the domestic slave-trade. The other two were aged men, of above four-score years. The story of one I will here relate:—

Thomas Bailey lived in a little room in a third story, reached by a steep, narrow stairway. On entering I excused my intrusion by announcing myself as a missionary to the poor. His countenance lighted up at this, and he said he was always glad to see any of God's children. I soon elicited his history.

For more than fifty years of his life he was a slave on a Southern plantation. It was his fortune, however, to have an uncommonly kind master, who was an Englishman by birth. He had chosen for a wife a woman residing on a neighbouring plantation, near a navigable river. He had himself as much happiness as could be expected by one of his lot.—But the war of 1812 came on, and the British made depredations on the estates near the water-side. The master of his wife, fearing to lose his slaves by means of the enemy, resolved to send them off to Alexandria to be sold by auction, and Bailey's wife and seven children among the rest. The husband and father was in agony. How inexpressibly precious were these eight human beings! He owned nothing in the world but them—the treasures of his heart, legalized by the Father of Spirits and the God of Love. These were to be torn forever from his embrace, from his sight, and perhaps to be scattered also from each other, brother and sister, each in a different direction, and far away likewise from the mother that bore them, and who loved them as she did her life. But this horrid separation was prevented on the eve of accomplishment, by the enemy's burning the vessel in which they were to be taken to the slave-market. He now resolved to do his utmost, and dare any danger for their rescue. Under the cover of night and by the blessing of God he was soon able to convey his whole family on board a British vessel lying not far off in the river. What a foretaste of Heaven must have been the ecstatic joy at such a deliverance—a fortune so different from the fate which shortly before seemed a very certainty. They were all carried by their new friends to one of the West India Islands where they staid a year.—During this period one of the children was taken away, not to irretrievable bondage, but to the freedom of the heavenly kingdom. They then emigrated to Halifax, in the British Provinces. Here his home was soon made lonely and his heart desolate by the decease of his wife. He had before led a life of good ordinary morality, but he had not experienced the regenerating power of religion, and he felt the need of consolations which this world had not to give. By the grace of God, under the preaching of a Baptist clergyman, he became a professed disciple of Jesus. His account of his conversion and of his subsequent life was full of touching pathos. "O!" said he, "the Lord called to me in a voice that went to the core of my heart, and I obeyed him. He gave me the influences of his spirit; then, O! how I loved my heavenly Father; I loved all my fellow-men; I loved all the animals, the very creeping things, indeed everything that God made, because He made them. I was very ignorant, for I had never learned to read, and I was ready to receive instruction from anybody; a little babe might have taught me, I felt so humble and I so wanted to learn."

He said that he now felt how very important it was that his children should be trained up aright.—Their mother being dead, all the care came on him; and he felt that as a Christian father he had a great duty to perform. Although by going out at jobbing in the city he might make his labour much more profitable, yet, having learned at the South to cobble shoes, he resolved to pursue this business now, at home, so that he might always be there to take care of his children. He could not teach them much, but he could keep them from some evil and do them some good. He had them kneel around him every night and morning while he prayed to their Father in heaven. At their humble meals, he made them cross their hands and bow their heads while he craved the Divine blessing on their food. Thus he continued in his bereavement, and trained up his six children till they were old enough to take care of themselves. Then he went out from home to work at much larger pay. He continued in Halifax till about a year previous to the time I met him, when he came to Boston, to visit a daughter. O! thought I, would that the fathers, even the well-educated fathers of this favoured city, were as faithful as you. I spoke of Sabbath privileges and of religious meetings generally. "O!" exclaimed he, "they are very precious to me. I could not do without them. Prayer is my meat, my drink, my very breath of life." What a beautiful climax—the earnest elequence of a devout heart! He could not read a word, but on an old desk lay a Bible, to which I alluded, and he remarked that he should be very thankful if I would read a chapter. I therefore read the CIII Psalm. When I had got through, and looked from the book to the man, I found him bending forward, his arms resting on his lap, his lips slightly parted, his dark eye distended, and all swimming and glistening with the moisture of emotion, and his face was alive, every particle of it, with expression. The beaming light of intense Christian faith, hope, and love, irradiated his features; and that old, wrinkled, ebony countenance was absolutely beautiful; it was the beauty of holiness; like that of those who had passed within the veil. I felt that he was nearer to the mercy-seat than myself, and was of worthier utterance before the Hearer of prayer, and I requested him to pray. At once, as if the act was as familiar to him as converse with a friend, he knelt down and poured out one of the most heart-expressing and heart-stirring prayers I ever heard. His voice was not loud and boisterous as that of devotion sometimes is, with the ignorant enthusiast, but was subdued to a soft, yet still most earnest tone, and flowed into my ear with a melody like notes from music-chords. They indeed flowed into my heart. I had not an idea originating with myself; his thoughts and feelings were individualized directly from him into me. That prayer, indeed, seemed to run directly through my soul—a sort of religious electricity, kindling and melting and fitting it to mingle with and be blessed by those holy influences from the heavenly Father which were ready and waiting for union with the spirit of his child yet in the flesh.

Such was my interview with the poor old African. When I came away, it was with tardy steps and lingering looks behind. It seemed as if I had been at the gate of heaven, and had caught a last earthly glimpse of one about to pass through. Indeed, I saw him no more, for, on returning to the place a few days after, I found that he had gone to one of his children in another city.

Phrenologists say that the constitutional religious tendencies are stronger in the negro than in any other race of men. I believe this aged saint's character to be an exponent of the religious capacity of his people. I believe in all sincerity that when the African South shall have freedom and the Bible, and a due Christian culture, the kingdom of heaven will come there with a power and a glory unsurpassed. Indeed, I have the faith that it will be the religious paradise of the land, and an example to the proud white world which it cannot despise, yea, of which it will almost stand in awe.

Boston, U. S.

From the British Friend.

GEORGE FOX'S MARRIAGE CERTIFICATE.

DEAR FRIENDS:—In looking over some papers, I found the enclosed copy of George Fox's Marriage Certificate, (in the original orthography,) and thinking it might interest some of your readers, I herewith forward it for insertion in "The British Friend," should it meet your approval.

In the document is pourtrayed in lively colours, the chief aim of that truly great man; that whatever he did, either in word or deed, all might redound to the glory of Him "who hath called us to glory and virtue." Of George Fox also, it may emphatically be said, "He, being dead, yet speaketh."

I remain your sincere friend. S. R.

10th month, 26th, 1846.

A COPY OF GEORGE FOX'S MARRIAGE CERTIFICATE.

These are to signify unto all whom this may concern, that on the eighteenth day of the eighth month, in the year one thousand, six hundred sixty-nine, George Fox and Margarett ffell, propounded their intentions of joininge together in the honourable marriage, in the covenant of God in Mens meetinge, at Broadmead, within the Citty of Bristoll, (having before made mention of such their intentions to several ffriends,) on the behalf of which there were several testimonies given, both by the children and relations of the said Margarett, then present, and several others, in the power of the Lord, both of Men and Women, declaring their satisfaction, and approbation of their declared intention of marriage. And likewise at another meetinge both of Men and Women, at the place aforesaide, on the twenty-first day of the month and year aforesaide, the said George Fox and Margarett ffell, did againe publish their intention of joininge together in the honourable marriage in the covenant of God, unto which, there were againe many livinge testimonies borne by the relations and ffriends, then present, both of Men and Women. And the same intentions of Marriage beinge againe published by Dennis Hollister at our public Meetinge-place aforesaide, on the two and twentyeth day of the month and year aforesaide, and then againe, a public testimony was given to the same, that it was of God who had brought it to passe.

And for the full accomplishment of the aforesaide proposal, and approved intention, at a publicke meetinge both of men and women ffriends appointed on purpose for the same thinge, at the place aforesaide, and on the twenty-seventh day of the month and yeare aforesaide, according to the law and ordinance of God, and the example and good order of His people, mentioned in the Scriptures of Truth, who tooke each other before witnesses, and the Elders of the people, as Laban appointed a meetinge, at the marriage of Jacob, and as a meetinge was appointed on purpose when Boaz and Ruth tooke each other, and also as it was in Canaan, where Christ and his disciples went to a marriage, &c. The saide George Fox did solemnly, in the presence of God, and us his people declare, that he tooke the saide Margarett ffell in the everlasting power and covenant of God which is from everlasting to everlasting, and in the honourable marriage to be his bride, and his wife. And likewise, the saide Margarett did solemnly declare that, in the everlastinge power of the mighty God, and in the unalterable word, and in the presence of God, His Angells and his holy assembly she tooke the saide George Fox, to be her husband, unto which marriage, many livinge testimonies were borne in the sence of the power, and presence of the livinge God, manifested in the said assembly; of which we whose names are here subscribed are witnesses.

John Rowe,	Susan Fell,
William Yeamans,	Rachel Fell,
Thomas Lower,	Bridgett Hollister,
George Roberts,	Mary Gouldney,
George Whitehead,	Mary Prince,
Charles Lloyd,	Hester Wickens,
Thomas Gouldney,	Margarett Risse,
Dennis Hollister,	Martha Fisher,
John Moone,	Eliza Rogers,
John Wilkinson,	Susanna Pearson,
Morgan Wilkins,	Barbara Bladgen,
Fre. Rogers,	Mary Morgan,
Thomas North,	Elizabeth Pyott,
Amos Stoddart,	Joane Hyley,
Thomas Briggs,	Ann Jones,
Thomas Salthouse,	Hannah Salter,
Robb. Widder,	Jane Rogers,
Leonard Fell,	Elizabeth Milner,
Charles Jones,	Elizabeth Shewar,
John hone,	Mary Warhfield,
Nathaniel Day,	Margarett Thomas,
Willia Fayland,	Joyce Warren,
Thomas Collowhill,	Ann Speed,
Erazmus Dole,	Sarah Moone,
John Wear,	Mary North,
Nicho. Jordan,	Magdalen Love,
Charles Haword,	Ann Jordan,
David Simmonds,	Joane Dickson,
Jeremiah Hignell,	Mary Foarde,
Geo. Gouch,	Ann Collowhill
John Higgins,	Liddia Jordan,
John Dendo,	Ann Gancliffe,
Charles Marshall,	Jane Bathe,
Miles Dickson,	Elizabeth Dowell,
William Rogers	Susan Freeman,
John Baker,	Rebecca Jennings,
John Watts,	Susanna Pearson, jun.
Thomas Bourne,	Katherine Evans,
John Dowell,	Mary Baldwin,
George Phipps,	Sarah Godly,
Thomas Gordon,	Elinor Maide,
John Hardiman,	Rebecka Howell,
Margaret Rone,	Deborah Wither,
Issabel Yeamans,	Sarah Cann,
Mary Lower,	Francis Maynard,
Sarah ffell,	Ruth Marsh.

From the London Punch.

AN AMERICAN HOLYDAY.

A New-York paper contains the particulars of a murder, which has been recently committed by martial law. The victim of this atrocity was an Irish seaman named, SAMUEL JACKSON, who, after great provocation, had knocked down his lieutenant. The poor man was deliberately strangled at the yard-arm of the sloop *St. Mary's*, in the presence of the squadron off Vera Cruz. An eye-witness of the diabolical act states that—

"All labour in the different vessels was suspended for the day, and the crews were directed to assume their holyday attire."

We have heard of witches' Sabbaths; of days hallowed and sanctified in the name of the fiend. Was not this a festival of that class? Men put on their Sunday's clothes to see a fellow-creature hanged. They dressed themselves in their best in honour of the day: so used the Spaniards to do at an *auto da fe*; with like observances did the red Indians slaughter their victims; and from them perhaps have their conquerors adopted the practice. And thus were the priests of old bedizened, when, after the manner of these Americans, they offered human sacrifices to MOLOCH.

"A cobbler there was and he lived in a stall;" he is now the Count of Pinar, and father-in-law to a Queen, being the sire of the illustrious Munoz.

GLEANINGS FROM FOREIGN PAPERS.

It is a startling yet indisputable fact, that if we decide according to numbers, Paganism must be pronounced to be the religion of the British empire. The numerical order of the four great religious distinctions prevailing in the empire is—first, Paganism; second, Mahomedanism; third, Protestantism; fourth, Romanism.

THE POPE IN DANGER.—A letter in the German *Algemeine Zeitung*, says—"I can state from a credible private letter from Rome, that the life of the Pope is not safe. His holiness has received many warnings, and must make a virtue of necessity. His dinner is served at eleven o'clock, and remains standing till one, till it is cold, it is then examined by a chemist, and warmed, on the dinner table, over a spirit lamp. His cup of chocolate for breakfast is prepared by the Camerario in his immediate presence. When he goes to mass he takes the host, the wine, and the water with him; at a certain convent where he lately intended to administer the sacrament, he neither performed the ceremony nor took the usual refreshments. Such is the life of Pius the Ninth, the greatest benefactor of the Roman States."

It is said that the Pope intends to substitute imprisonment for life for the punishment of death, which he wishes to abolish totally.

A NEW VIEW OF WEST INDIA EMANCIPATION.—It may be useful to inquire, what have been the doings of the emancipated negroes in the West Indies? In connection with a return lately furnished to the British Government, as to the number of emancipated negroes who have become freeholders, &c. in British Guiana, is appended a list of estates which they have purchased either in partnership or association. From this list we extract the following instances:—

Perseverance Estate.—Four hundred and seventy acres, purchased by sixty-three labourers in association, for $5,000; and two hundred and fifty acres, purchased by one hundred and nine labourers, for $1,715, in the same manner.

Littlefield Estate—Five hundred acres, purchased by twelve labourers in partnership, for $9,000.

Lovely Lass Estate.—Five hundred acres, bought for $1,715, by fourteen labourers in association.

North Brook Estate.—Five hundred acres, purchased by eighty-four labourers in partnership, for $10,000.

These are only examples from a list extending over five large foolscap sheets of paper. From the fact gathered from them, we see no cause to doubt the wisdom of these enfranchised blacks. They have even set an example to the working classes of the whites. In a country where little labour is required for the sustenance of life, they appear determined to discontinue the oppressive system of overworked hired labour. This they effect by becoming freeholders through co-operation, in association, in partnership. In all this there is no lack of wisdom. In all this the image of God in ivory might take a lesson from the image of God in ebony.—*People's Journal.*

The Rev. Dr. Beacon says, that a converted Indian, having two wives, must, before he can be admitted to the Church, marry one of them and provide the other with a lover.—*Douglas Jerrold.*

THE ROYAL FAMILY OF PORTUGAL.—We are assured that orders were given, before the departure of the Court for the Isle of Wight, for the immediate preparation of apartments in Windsor Castle, in case the Queen of Portugal and the King consort, first cousin of his Royal Highness the Prince Field-Marshal, should find it advisable to avail themselves of British hospitality. Arrangements are also made for the reception of their Majesties' four sons and two daughters, who may naturally be expected to accompany their parents in this involuntary visit. It is added that the mysterious mission of Colonel Wylde, about which people have wearied themselves with conjectures, had reference simply to the offer of this asylum to the royal family of Portugal.—*Morning Post.*

A Quaker barrister made his "affirmation" last week in the Court of the Queen's Bench, Dublin.—Pugilism seems to be the only calling Quakers do not follow now-a-days.

The Sardinian Government is said to have entered into a negotiation with Spain for the restitution of the ashes of Christopher Columbus, which, after having been first deposited at Seville, were removed to St. Domingo, where they remained until 1795, when they were taken to the cathedral church of the Havana, where they now are.

THE BURIAL QUESTION.—A few days since a labouring man in the parish of Bishop's Stortford, having lost his infant by death, applied to the vicar of the parish for the interment. He met the vicar in his clerical robes coming from prayers, and asked him to bury his child, at the same time presenting the certificate of its death, and informing him that its birth had been duly registered, according to the Registration Act, but that it was not baptized. The vicar replied, "Your child died an infidel." The parent replied, "But, Sir, it was but nineteen days old, how could it believe?" He answered, "he could not bury the child, as, not having been baptized, it died